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EDGAR YOUNG MULLINS—LEADER AND BUILDER.

By W. O. Carver.

There is no higher calling than leading one's fellows in building the Kingdom of God. To have left some permanent change of direction in human affairs toward the ends of God, which Jesus called the Kingdom of Heaven, is to have proved one's share in eternal life by the grace of God. In face of such a fact all questions of ambitions and honors slip away to the outer limits of appraisement and wait for their reckoning while we think of a man's work as a factor in the making of the human race. To be such a factor is an achievement when viewed in relation to one's fellows, and as a product of a personality will-driven toward high goals; thought of from the standpoint of him who is the "Builder and Maker" of "a city which hath foundations", it is more an expression of divine energy than a human achievement.

Human progress proceeds under inspiration and spiritual compulsion of personal leadership. The division of men into leaders and followers is not absolute, for in many and important respects all men—leaders most of all—are followers of other men. The masses of men are as yet, in so many ways and so deeply, dependent upon leadership as properly to be classed followers in the

march of mankind. A few so signally lead in some one or more spheres of life and circles of men as to cause emphasis of attention on their leadership, so that their dependence in other matters upon other leaders is lost sight of. These pre-eminently are our leaders. Such a man was Dr. Mullins. As we move away from such men that which lives in their memory is of course their gifts and deeds of leadership. They contributed this, and that, to the understanding of their fellows, to the power of the truth, to the idealism of groups of men, to the progress of culture, to the meaning of life, to the permanent possessions of mankind. Their meaning grows with the years as history grows from more to more. Their names become associated with certain gains, certain advances, some institution that continues to function in blessing, some discovery or invention, some living book, some growing and revealing truth. Thus the leader becomes himself an institution for some part of the race.

Dr. Mullins became a center and voice of thought, life and deed in a number of spheres and his name is wrought into the records of reality and advance so that it will be known with honor and gratitude to generations yet to come

Standing in the line of an honorable ancestry he lifted to the heights a name already honorable for character and service and became the head and glory of all who might call him kin. He thus established himself as inspirer and file-leader of all who bear his name and are embraced in his family connection. An illustrious kinsman is a blessing and a challenge to every right-minded soul. Leadership is a quality of spirit, or a combination of qualities that make up a fact of character, and so begins to express itself, as a rule, early in life. It was so with Dr. Mullins. We are told that in every group into which he came from boyhood he soon took a position of prominence and leadership. As Seminary student he was chosen to administrative chairmanship of the

boarding dormitory with responsibility for its entire management, which was then on a co-operative basis, and his administration was so successful, economical and satisfactory that for three years he continued it and won a good name for himself with his fellows.

In fourteen years of pastoral work, Dr. Mullins had call for varied types of leadership; in a county seat town, Harrodsburg, in the Kentucky Bluegrass section, orthodox, conservative, tempted to materialism and secularism by the bountifulness of natural resources; in a difficult down-town church in the growing city of Baltimore; in the cultured, romantic and wealthy suburb of Boston, Newton Centre, seat of the Newton Theological Institution. In all these with distinct success Dr. Mullins demonstrated and developed that mastery in preaching, in pastoral ministration, in evangelistic skill and passion, in administrative leadership which placed him in the front rank of able pastors, and which contributed so much to his fitness for the wider responsibilities which were waiting for him.

Denominational leadership is difficult and dangerous, a fearful responsibility. It is imperatively necessary and in a radical democracy, such as the Baptist denomination must be, calls for a variety of gifts and for a high degree of consecration. Dr. Mullins was marked for such leadership. Soon after Dr. R. J. Willingham came to the secretaryship of the Foreign Mission Board, Dr. Mullins was chosen for "associate secretary". He had desired to be a missionary in Brazil, but the financial limitations of the Board had made this impossible when he might have gone; later he was advised against trying to live in a tropical climate. His missionary interest and leadership in his churches indicated his fitness for this secretaryship. It soon became evident to him that the work as then organized and conducted did not demand the abilities of two leaders, nor give occasion for his greatest usefulness. He accepted the call to Newton Cen-

tre. But to the end he was a leader in missionary interest and thought. From many lands come tributes to his inspiration and help to missionaries and often his counsels were sought by those at home and abroad who were set for the expansion of the Gospel and the Kingdom of God. He, with Dr. J. B. Gambrell, was commissioner of the Southern Baptist Convention to Europe for locating and formulating the work of Southern Baptists on that continent, when the World War had made imperative co-operation of American Baptists with the weaker units of their denomination in various European countries. He was again called to Europe for counselling with British and Northern Baptist representatives in plans for general co-operation in meeting the opportunities and obligations imposed by conditions there. In this way and by a still later tour of Europe as President of the Baptist World Alliance Dr. Mullins became a hero and a cherished friend of his fellow-Baptists in many lands, an apostle of hope and a champion of freedom.

The supreme work of Dr. Mullins, eminent success in which continually brought to him other tasks and more demands for an ever-widening influence and leadership, was the presidency of the Southern Baptist Theological Seminary, to which he was chosen in July, 1899. Here he came into a goodly heritage and into a position in which truly to succeed was inevitably to be placed in the front rank of leadership in his denomination and to have brought to him the widest openings for usefulness. No one better understood this than he. From the first he set himself to measure up to the highest demands of his office and to the highest possibilities of his position. So fully did he measure up to it all that he came to his end the best known Baptist in the world, one of the best beloved by grateful fellow Christians in all parts of the world and unsurpassed in influence for good by any man in his denomination. For millions within his own communion and for very many people beyond his communion he was the typical Baptist.

The Southern Baptist Theological Seminary in 1899 completed forty years of history as the only theological seminary of Southern Baptists. More than any other factor it had functioned as a unifying and progressive influence in the denomination. About three thousand ministers had studied in its classes. Most of the leaders in the home-land and a large majority of the missionaries abroad were its graduates. The men who founded it had given it a splendid name and had honored and exalted the Baptist name for scholarship and character. Boyce and Broadus, notably, had won the confidence and justified the pride of their own people. They had been loved and trusted leaders. Boyce had been president of the Southern Baptist Convention eight years. Broadus had won fame for himself and the Baptists on two continents by his scholarship and eminent preaching gifts. Whitsitt was a genius in friendship, a first rate historian with originality and learning, a cultured gentleman and a winsome president, under whose administration the institution prospered in attendance and progressed in influence. All this constituted the presidency of the Seminary an exalted position with high standards.

But there was a more serious aspect. For three years controversy had raged about the institution with the President its center and the bone of contention. In May he was forced out as the culmination of a conflict that had grown very bitter, stirring the passions of the denomination throughout. No man of proportions to fill the office of President was now available in the entire Convention. Almost all had aligned themselves on one or the other side of the struggle. If there were exceptions they were engaged in tasks that could not be laid down. While the formal victory lay with the opponents of Dr. Whitsitt, in that his resignation was accepted, yet the moral victory rested with his supporters, in that they both secured the freedom for teaching and retained direction of the school through its Board of

Trustees. It would never do to place at the head of the school any man who had been known as a protagonist of either party. Every man in the faculty was in principle favorable to President Whitsitt, but on other grounds of practical wisdom in the issue a division arose and it was wholly inexpedient for any one of them to succeed to the presidency.

An able and honored man was elected at once, but with the prospect of the declination which came in a few weeks. Thus time was gained for survey, consideration and conference. Whoever came now to the position would have the very difficult task of uniting all the friends in support of the institution, allaying honest fears and suspicions concerning the trustworthiness of the school for training a competent and reliable ministry, completing and guiding the faculty in producing and meeting a new era which must follow such a storm of conflict. Dr. Kerfoot was elected Secretary of the Home Mission Board and accepted. This vacancy must be filled and additions to the faculty found, and adjustment of courses made. Moreover, it was but natural that there should be a considerable element of the opposition to be reconciled and won to the approval and support of the Seminary only after years of patient, watchful and wise bearing and conduct on the part of President and faculty.

By the now long unquestioned guidance of God's Spirit the Trustees were led to the man whom God had chosen and preserved for the time. Born in Mississippi, reared and educated in Texas, trained through four years in this very Seminary and recognized for his ability and consecration by all who had been students with him, he had served in the South, as pointed out above, and had then providentially been called out of the Convention where he could escape the necessity for any participation in the strife. True, a man of his spirit and breadth of interest could not ignore so great a matter even when separated from it. Indeed he did share in it to the extent

of some articles for one of the Baptist papers in the South. By good fortune these articles appeared in a region friendly to the cause which Dr. Whitsitt embodied; and with such a plethora of newspaper debate they escaped the notice of his opponents and of most of his supporters. Thus when after much debate over two nominations, one supported by each side in the old controversy, Dr. Mullins' name was proposed by one who for three years had been the leader of the Whitsitt forces, there was much to be said for him and nothing to oppose against his choice. He was elected unanimously without any one's previously consulting him about it. In due time he accepted and an epoch was turned in Southern Baptist history, and as the event is proving in World Baptist history.

Against this background the difficulties of the work to which Dr. Mullins was called must be estimated and his outstanding success evaluated. Here it is neither possible or needful to follow the course of these twenty-eight notable years of Seminary history. Dr. Mullins found a vigorous faculty, nearly all young men and only one older than himself. So young were they that they were referred to as the "Boys Brigade". They welcomed him and he soon found that he and they were of one mind as to the ideals, aims, responsibilities and opportunities of the school. An era of expansion was on in the South. The denomination was growing. The beginnings of another seminary were already in evidence. Right relations must maintain. These schools must not represent differing conceptions or develop rivalries that might promote division in a denomination that needed unity. There was expansion in education, in missions, in every phase of life. The Seminary must contribute to all this and lead it. The scholarship standards set by Broadus must be sustained and elevated. Dr. Mullins found in his faculty the resources for this and was himself scholar, thinker, writer. He was ever eager to encourage this

sacred ambition. In the days of adjustment and reassurance the unity and loyalty of the faculty was a constant source of gratitude and pride to the President who seemed never to miss an opportunity to praise the splendid "team-work" by which the Seminary seemed to meet each new demand and grasp each new opportunity under his leadership. The faculty had to be enlarged, the endowment had to be greatly increased. Ultimately a new plant had to be built. Fortunately the first Louisville home of the Seminary was completed and paid for before Dr. Mullins came and it was twenty-five years before he had to take on the burdens of a second home—a home that is supremely appropriate and which will be an abiding memorial to his courage, skill, vision and energy. He was called upon in the first half of his official career greatly to enlarge the endowment, which was done in a notably successful campaign—a campaign, which not only procured the necessary money but greatly popularized the institution.

When Dr. Mullins came to the presidency it was understood that of course he would teach. What he should teach was not included in his call, but was left to him and the Executive Committee to decide. That it would be Theology might have been guessed by any who knew the timber of his mind. Certainly as teacher and writer in that subject he was at his noble best. He was gifted in all the arts of instruction and was immensely popular in the class-room.

Writing was one great instrument in Dr. Mullins' leadership. He was a leader in thought. He contributed notable articles for theological magazines in this country and in Great Britain. Occasionally he was invited to write on religious subjects for the more thoughtful monthly secular magazines. He was much in demand by the weekly religious press and he had access to this press for "syndicated", that is for duplicate, messages to his denomination with a freedom accorded no other leader;

for it is well known that the editors do not as a rule welcome duplicated material. He frequently made use of the daily papers for important communications on matters of civic and general interest. For several years he was an editorial writer for the *Watchman and Examiner,* and many of its notably strong editorials were from his anonymous pen. Both in counsel and in contributions he was an inspiration and support of Dr. J. N. Prestridge in the publication of the widely useful *Baptist World,* and after the death of Dr. Prestridge was really the source of that paper's life, along with the genius and energy of Dr. A. T. Robertson. In the founding and early conduct of *The Review and Expositor* his initiative and influence were indispensable, although the actual editorial labors naturally fell chiefly to younger colleagues. Without Dr. Mullins' ability and influence it would hardly have been possible for this quarterly to succeed, and predictions in certain quarters that it would have an early demise would have been fulfilled. After a quarter of a century its place and worth are recognized.

Few men have combined, as Dr. Mullins did in preeminent degree, gifts of profound thought and popular statement. That he produced so many strong books in the midst of so much administrative responsibility, and with an almost unremitting demand for articles of current interest and demand, is proof of his ability to concentrate and use his mind without requiring ideal conditions for sustained thought. His volumes of sermons represent his combination of gifts as a preacher, for he was recognized as one of the foremost preachers of his day. His three notable works in Apologetics served thousands in times of intellectual confusion. It is a most unusual thing that a book written twenty-five years ago, intended as a seriously popular study book for young people, should still be in demand after many printings, and is quite wonderful when one considers how rapidly changes are now coming in the fields of thought. Yet

Why is Christianity True has been read since 1905. *Christianity at the Cross Roads* caught the tide of the materialistic scientific attack on Christianity at its flood only a few years ago, and for many a mind was a safe ship of deliverance from doubt and uncertainty. *Freedom and Authority in Religion* was less in the popular style, and is by some placed first among the products of his pen. Of course the book by which he would wish most to be known and which represents his chief line of thought and teaching is *Christianity in Its Doctrinal Expression.* Study course books on Soul Winning and Baptist Beliefs illustrate how clearly and persuasively he could write while at the same time dealing with the most dear and difficult of themes.

As the Seminary afforded Dr. Mullins the field for his most intensive and definite work, so it gave him a vantage point from which to exercise an influence and acquire a leadership that extended in all directions, through many phases. A convinced Baptist with rare insight into the principles of his denomination, he was a Christian of universal sympathies and a gracious gentleman who could rise above all bigotry and so, having fellowship with the sons of God under any name, could take his share in promoting the work of the Kingdom along all lines. He took the liveliest interest in the life and destiny of his country and of all lands. He was a citizen of the highest type and his words on political issues were weighty. His last public service was in messages on the Prohibition issue so trenchant and so convincing that they not only brought to him a flood of approving messages but brought against him such bitter invective as to give proof that he had cut to the heart political hypocrisy and scheming. His messages given to the press in Louisville were quoted all over the land.

For some twenty years he served on the Board of the Louisville Public Library. In many other ways he served as a large-hearted and enlightened citizen.

In the wider work of the Kingdom of God Dr. Mullins found in the Baptist World Alliance his supreme opportunity. Dr. A. T. Robertson set moving the idea that produced this unifying instrument of Baptist life throughout the world. The late Dr. J. N. Prestridge promoted it with his genius for friendship and for gathering and disseminating news and with his genial, irrepressible optimism. Dr. J. H. Shakespeare in Europe was its executive power. Many others had noble part in it. Dr. Mullins with his almost matchless gifts of clear statement and convincing illustration was peculiarly the world-voice of the Alliance brotherhood. His "Axioms of Religion" became almost a charter of Baptist orthodoxy and a chart of Baptist progress from the early days of the Alliance movement. He was the chief author and the editorial finisher of that Baptist Message which later did so much for the faith and fellowship of his people. In the five years of his presidency of the Alliance, although hindered from carrying out cherished plans by limitations of health involving a serious surgical operation, by the burdens of the building enterprise of the Seminary, and by the demands of a prolonged doctrinal controversy in the Southern Convention, he was nevertheless able to make a tour of European countries, where, in company with Dr. Rushbrooke and other leaders, in a series of conferences he brought such unity, hope and enthusiasm to the small but growing Baptist groups and brought such influence to bear on governments as to relieve persecution and promote the growth of Baptists in numbers and spirit. Proposed tours of Australia, New Zealand and Asia had to be surrendered. His messages to the Baptists of the world from time to time were printed and eagerly read in all lands. His final message, read at Toronto by Dr. George W. Truett, was a fitting climax to his Alliance ministry as he expounded in such telling rhetoric and apostolic spirit "the Baptist Life in the World's Life".

Leadership is of different kinds. In varying degree Dr. Mullins represented most of the types. He was pre-eminent as an institutional leader. He had an organizing mind. He had no concern for organization as such. He was tremendously interested in ideas, in causes, in movements. He knew that progress requires organization and so he employed it. Thus he was able always to keep organization in proper relation to spirit, institution subordinate to, and the instrument of, idea. He saw clearly and could state distinctly the ends in view and the means to be employed. These qualities made him one of the great builders of denominational progress and made him the indispensable counsellor to all the other builders in his generation. One thinks that in the final appraisement herein will probably be his greatest work as a leader. There were—there still are—powerful tendencies at work in our Convention that head in wrong directions. No one among us did more than Dr. Mullins to check and counter these evil tendencies. Nor did any one know better than he that here still lies our most pressing task. It was of such tasks that the writer held conversation with him shortly before his fatal illness.

Intellectual leaders are among the prophets of progress. Intellectual leadership may be creative or clarifying. Dr. Mullins' was rather of the latter type. He held distinctly and declared repeatedly that it is not the function of a theological institution to produce new truth, but to produce new ministers—leaders—who know how to make effective and mighty the revolutionary ideas, forces and life of Jesus Christ. He produced books that clarified thought, that refuted error, that stimulated energetic living and laboring. He was original, independent, logical, unsurpassed in convincing clarity and compelling illustration. His sermons were thrillingly fresh and vitalizing. There are some of us who think his addresses to graduating classes in the Seminary are the very crown of his literary output. It is to be hoped that they may

be published. He was for many of his later years the first Baptist theologian of the world. To him theology was what Blewitt said it ought to be "the making explicit in reason that which is implicit in experience". Systematic (Dogmatic) Theology has too often been cold philosophical formulation of creedal beliefs. Dr. W. N. Clarke wrote a Theology that in spite of erroneous interpretation, was an exposition of religious experience and brought the reader face to face with God. Dr. Mullins had the same gift and with a more consistant logic and a more comprehensive adjustment. His *Christianity in Its Doctrinal Expression* is a fine example of living experience of God illuminated by clear intellectual exposition.

Perhaps Dr. Mullins was a leader of movements rather than a leader of men. He never won a personal following such as did, e.g. J. R. Graves in his day, or B. H. Carroll. It may be the highest type of leadership does not depend upon personal devotion. More than a match for his opponents in dialectic Dr. Mullins carried votes and pushed causes forward by causing men to see whither they were going and why. They felt that they had not so much followed and supported him as joined him in saving and furthering a cause. His leadership developed men rather than using men. If we would analyze leadership and define the qualities that enter into it we should put down ability, vision, understanding, integrity, sustained purpose, patience and then, as grasping, uniting and sanctifying all these, a sense of divine calling. Highest leadership involves a sense of destiny, a conviction that God is using one for achieving in time eternal purposes, creating eternal values. In religious leadership certainly—one believes it to hold in all leadership—if it continues and holds its following, growing from more to more, not only must the leader himself have the conviction that God is working in him his own great purposes, but his fellows and followers must share this conviction.

Men do not long follow any man, merely as a man. They must see beyond the human the divine leader. The policies of the leader must be the purposes of God if men are to continue to promote them. Such a leader will hold the support of others for his cause even when they cannot understand some of his acts nor approve some of his policies. If his cause is for them God's cause good men will help to further it.

And Dr. Mullins was for Southern Baptists an instrument of providence. We have seen how first his identification with them and then his separation from them made it possible for Southern Baptists to call Dr. Mullins to the head of their most important and most cherished institution in a time of great crisis—that he could not have had or held the presidency but for this period of service in another section of the country. For those of us who believe that "there is a divinity that shapes our ends" there can be no question in this case, in the light of the career into which he was led. This is confirmed in detail by incidents in connection with his nomination. His name was suggested as a possible selection by Dr. J. S. Dill in a small group meeting in Richmond, Va.—"The Baptist Ten Club". His name was discussed in the limited circle and approved. It was agreed that Dr. Henry W. Battle, then pastor in Petersburg, and a member of the group, should write for publication in *The Religious Herald,* an article placing him in nomination. The article was duly prepared, and after consultation with Dr. W. E. Hatcher, was approved by the editor, Dr. Robert H. Pitt, and put into type. The foreman of the printing plant was a modest, unknown Baptist layman, Walter T. Booth by name. Although knowing little of Dr. Mullins, Mr. Booth was interested and impressed by the naming of him for this position. For he was intelligently concerned for the Baptist cause. On bringing to the editor a batch of proof including this paper, he inquired whether the brethren

thus presenting Dr. Mullins' name really desired his election and felt that he was the man for the place. There was discussion between Dr. Pitt and Mr. Booth. Assured that Dr. Mullins was desired for the position, this good layman suggested "killing" the article, keeping the suggestion of Dr. Mullins quietly within the counsels of a small group, and presenting his name at the strategic moment in the forthcoming meeting of the Board to elect a president. Dr. Mullins had also been proposed to Dr. Hatcher privately by a very small group in Louisville. In this way all opposition and all possible organization against the plan were obviated. For Dr. Pitt approved the reasoning and killed the article. The wisdom of this was shown by the unanimous election; as also by certain opposition which had subsequently to be encountered and countered.

The qualities of leadership named above were all found in Dr. Mullins, not of course all in equal measure. Nor would one be extravagant and say they were always found perfectly compounded in him. But they were all there and all played their part in his remarkably extensive, successful and blessed leadership of great enterprises and of a great people.

One quality usually found in leadership was omitted from the list—personal ambition. Dr. Mullins possessed this quality, too. *Possessed* is the right word. He was not possessed by his ambition. That mars and often wrecks leadership. But an ambition possessed by a noble personality and subordinated to a high purpose is a great asset. Dr. Mullins desired honor but no honor for himself that did not mean the exaltation of Christ. He had a determined will and liked to get his will done. How else could he have done so much? Yet he sought first of all to know that his will was to carry out the will of God in Christ Jesus. It was a principle with him to seek to know and do the will of God. He believed that God's will included a worthy place for him in the work

of Christ and he sought to find and fill that place. How God honored this central principle by which his servant sought to control his own ambition is best seen by those who know best Dr. Mullins' career. God gave to him the realization of his most cherished ambitions, but gave them to him only when by coming into them he could render the greatest service to the cause of Christ.

There is no evidence that the presidency of the Seminary ever entered into any dream of Dr. Mullins up to the day when a telegram came from a newspaper asking for his picture. There was no explanation and while he was in the local telegraph office seeking some explanation of the unusual request, he himself received the message over the wire explaining that he had been elected. In young manhood he had been a telegrapher and at the moment of the message coming the local operator was out of the office. This central work of his life was God's assigned duty.

Dr. Mullins permitted his name to be presented for the presidency of the Southern Baptist Convention, but another was elected. When later he was elected it came at a time when his guiding mind and skill were far more useful to the Convention and the Kingdom than when his name was first presented.

In 1911 he was thought of as president of the Baptist World Alliance. In 1923 he was called to this position when the Baptists were far more numerous, when their position in the world was more significant, when the after-war conditions called for more skill and wisdom, when through his office he could do great service for the principle of religious freedom and check persecution of Baptists, Jews and others in some of the European states. Thus he came again into high office at the time when it meant most fruitful service, in his own supreme maturity, and when it could be the crowning service of his career.

Dr. Mullins had a desire to give to the Seminary a new home in a new site. Land was purchased for this purpose, but delays came and it looked for a time as if this hope would not be realized. The delay meant another site, incomparably more appropriate, truly ideal; and meant other plans, with the result that the present home of the Seminary was the supremely satisfying achievement of his career. It is not so much a monument to his genius and prowess as it is a memorial of God's hand upon his servant. In his latest years this aspect of God's hand in all his affairs, in his disappointments and his successes, in his oppositions and his supports, in all the course of his life of service was much in Dr. Mullins' mind. With reverent tenderness and with testimony inspiring to others he would speak of it. One of the greatest of Baptist leaders, Dr. Mullins stands in the minds of those who knew him best as an intelligent, determined, conquering instrument of the redemptive will of God. He led by following Jesus Christ.

DR. MULLINS AS A STUDENT.

By Isla May Mullins.

Edgar Young Mullins at the age of eleven developed two decided traits. A love of study and a penchant for business. When he was in school his mind grew too active for the slender body, and when his father let the mind rest by allowing him to work, the boy was instantly enthusiastic for business. The two tendencies grew with his growth and rounded out his life activities.

At twenty-one the young man came to the Southern Baptist Theological Seminary. It was in the fall of 1881. Some months before he was converted during a meeting held by Major Penn in Dallas, Texas. Almost immediately thereafter came a distinct call to the ministry. Gladly would he have let it go unheeded, for his ambition had fixed itself upon the law. But the divine call was so insistent that after much travail he yielded to the higher appeal of the ministry.

At the time of his conversion and call he held a lucrative position as an expert Associated Press dispatcher, with a few hours of work for each day and the remainder free for his study of law. With the change of purpose he immediately began setting aside the money for his Seminary course; so he came to Louisville with the necessary funds in hand. Having graduated at the Texas State College and studied law for some months, he felt that a year in the Seminary would give him what he desired in theological training. But before the close of his first school year he knew that nothing short of the full Seminary course would satisfy him. A fortunate circumstance provided the means for completion of the course, so that he was enabled to spend the required years in study without receiving any help from Seminary funds.

The students were housed for some years at this period in an attractive family hotel on Walnut Street, known as the Waverly. This they renamed "Waverly Hall", and felt pride in its pleasant appointments. A student each year was chosen as head of the Hall who managed the establishment, bought supplies and presided over student affairs. It was a position of honor and responsibility, and became the occasion of considerable political activity each year as two candidates were selected and the students voted for their favorites. Most unexpectedly to young Mullins he found himself one of the candidates, and in the election winner over his opponent. He realized at once that to do this task well would require time, so he planned to spend four years instead of three on his theological course. Dr. E. M. Poteat, a class-mate says, "Dr. Mullins' administrative faculty was early brought out in the handling of the business of Waverly Hall." He bought all his supplies by wholesale, going into the country for whole beeves or lambs, fowls in flocks, thereby giving better food and management for less money than it had ever been given before. Consequently no more elections were held while he remained at the head of Waverly Hall, a period of three years.

During this time the young man kept at the fore-front in his studies. Dr. Carter Helm Jones, a graduate of 1885, says of him, "Edgar Y. Mullins was a diligent, thorough student. He never came to a class without thorough preparation." Dr. James T. Dickinson, also a graduate of that year, says of young Mullins, "Even then we looked up to him as a wise leader." Dr. John R. Sampey, efficient professor of the Seminary for forty-four years, and beloved colleague of Dr. Mullins for nearly thirty years, was a fine student of this class, having the signal honor of being chosen to take up largely the work of young Dr. Riggan, who had died the previous year.

Up to this time in the Seminary's history, and for many years succeeding, there were no post-graduate courses, and no "honors" were bestowed. In fact the competitive idea was discouraged among the students, Dr. Broadus distinctly opposing it. The grades of men after examinations were not posted. As one student of the period says, "It was almost impossible for a man to find out his own grading, and entirely so when it came to the matter of the standing of another." No records of class grades are to be found at the Seminary earlier than 1898. The greatest honor coveted by the students was to receive the diploma entitling them "Full graduates of the Southern Baptist Theological Seminary."

Before Edgar Young Mullins came to the Seminary his heart had turned toward the mission field as his chosen work, and Brazil was the place which appealed most to him. In his final year at the Seminary he offered himself to the Foreign Board, but they were short of funds and not sending out any new men at that time. Then came a call as stated supply for three months at the Harrodsburg church, one of the oldest Baptist churches in Kentucky, and a good strong body made up of town and country membership. In this church in the spring of 1885 came his ordination and "full induction into the ministry." His graduation was a little later when he received his diploma entitling him a "Full graduate of the Southern Baptist Theological Seminary." Speakers for this occasion were chosen at that time by popular ballot of the class; Edgar Y. Mullins presided, his name was the first proposed and he first elected as one of the speakers. His subject was "Manliness in the Ministry". Four others were chosen: James T. Dickinson, of Virginia, whose subject was "The Needed Reformer"; Carter Helm Jones, of Virginia, who spoke on "Personality of the Preacher"; Edwin M. Poteat, of North Carolina, whose subject was "The Need of Authority"; and D. W. Herring, of North Carolina, whose

address was entitled "The Successful Preacher, the Man of Strong Convictions".

After three months as supply with the Harrodsburg Church, Dr. Mullins was chosen regular pastor of that body. His physician, a loved friend and counsellor, had during the three months supply, assured him that he was not physically fitted for service in a warm climate and strongly advised against all thought of Brazil, if the Board should ever propose to send him. Common sense entered into all decisions of the young man, and he put aside the thought of active service on the mission field only to have it flower in a passion for the mission cause, which made his preaching and teaching a beacon light for his churches and his students. These recorded opportunities for study and service came to the young man without seeking on his part, and God continued to determine and lead for him through all his career. No opportunities or honors that ever came to him had previously been sought by him, and in almost every instance they came as a complete surprise.

Although the young minister was now comfortably located with a strong church, and pledged for marriage, he waited a year for that event in order to prepare financially for it, while his bride-to-be spent most of the time in travel, and the two kept in close correspondence. A year after the marriage he made his first trip abroad.

To fully comprehend Dr. Mullins as a student would be to follow his life intimately from the day of his conversion to the moment of his final illness, and would require far too much space for this brief article. He was an indefatigable seeker after knowledge. His library shows the ingathering of an eager, cosmopolitan mind. Here are encyclopedias, histories, dictionaries, concordances, text books, books of reference from many fields of learning. Here are the poets, books on art and architecture, choice things in literature of great variety. Here are theological tools of every sort, while books on the

broader phases of theology and philosophy, ancient and modern, abound. All the new output on these two topics was almost instantly in his hand. And his library was not simply a collection of books, but it represented the acquirements of a native scholar, clear-visioned and ever growing.

Fortunate were the intimates who knew how he studied the Bible. It was always the last thing he handled at night and the first he touched in the morning. It was never away from his bedside, or out of reach of his hand in his study chair. He pored over it as a scientist in search of new truth, he turned its pages lovingly in restful moments, he went to it hungrily when he needed the bread of life! Privileged, indeed, was the one who often saw his eyes kindle with fresh delight over some passage, and listened while he made the Word of God glow with divine meaning and radiance.

BAPTISTS OF THE U. S. S. R.

An Outline of Their History.

By Dr. J. H. Rushbrooke, M. A., General Secretary, Baptist World Alliance.

The political changes due to the world war have nowhere been more impressive than in the vast territory which forms the eastern half of Europe. Until 1917 the Romanoff dynasty exercised authority over not only Russia proper, but over Finland and Esthonia, Latvia and Lithuania, much of present-day Poland, and Bessarabia.

These portions of the former Czarist Empire have now acquired independence, with the exception of Bessarabia, which is incorporated in Rumania. In the "Union of Socialist and Sovietic Republics" the non-Russian Baptists are relatively few; they include Lettish groups especially in Nijni Novgorod and Leningrad, a few Esthonians, and several thousands of Germans. The German communities call for special notice, not only for their own sake, but because of their connection with the beginnings of the far greater movement among the Slavs.

I have no hesitation in asserting that the survival of Christianity in Russia depends largely upon the welcome accorded to the Baptist message. It is true that religion—and even a religion labelled "Christian"—has always been a passion with the Russian people, but equally true that this has been distinct from vital godliness. No failure in Christendom is quite so tragic and complete as that of the Oriental Orthodoxy which for centuries held the Russian tribes in tutelage. In early days the Russian people had a civilization of its own. The masses were not as a whole benighted, nor were the moral standards far below those of the age; and the spiritual sensitiveness of the Russian nature promised a bright future. Under the influence of the Eastern Orthodox Church allied with bad government (often exercised by foreign-

ers who despised the people and had no understanding of its true genius), the commonalty lapsed more and more deeply into illiteracy and superstition, immorality and poverty. The Church laid stress upon the sensuous appeals of ritual often marked by striking artistic and especially musical qualities. Magnificent architecture, the golden glory of Byzantine domes, the splendour of jewelled ikons, offered a painful contrast to the moral and spiritual condition of the people. The ethical influence of the Church was too often feeble or non-existent. The ministers, in many instances, deserved and received no respect as men, whatever servile reverence devotees might concede to them as priests. The Eastern Church prided itself upon loyalty to the past, but the loyalty was not to that classic past of Galilee and Jerusalem wherein the Christ who is "ever a contemporary" speaks to His people; its roots were in centuries remote from Him. Moreover, through its intimate connection with the Czarist State system, the Church stood as the adversary of progress and popular rights in the modern age. The tragedy of many countries of Europe appears most clearly in Russia; men and women have become haters of God because the only form of organized religion known to them has been characterized by enmity to intellectual and civic liberty. Terrible have been the calamities that have overtaken the old ecclesiastical and political systems, and the men who represented them; yet when we reflect upon the conditions of the *ancien regime* in Russia, Carlyle's words regarding the French Revolution are seen to have new application: "The cruelist portent that has risen into created space these ten centuries: let us hail it, with awestruck, repentant hearts, as the voice once more of a God, though of one in wrath. Blessed be the God's-voice; for *it* is true, and falsehoods have to cease before it! But for that same preternatural quasi-infernal portent, one could not know what to make of this wretched world, in these days, at all."*

* "Past and Present", III, 15.

The preservation of vital religion in Russia can be ensured only through a Christianity free from the fatal entanglement with outworn political ideas, no longer expressing the selfish interest of class or caste, but recognizing the value of the common man and his God-given rights, both in Church and State. This is but saying, in other terms, that Russia needs the simple evangelical message which many of her people have begun to understand through Baptist preachers. No fact in modern religious history is of happier omen than the formation of churches of baptized believers in all parts of Russia from the Polish frontier to the Pacific Ocean, and from the White Sea to the boundaries of Persia.

The Baptist movement in Russia is scarcely two generations old. We may trace a certain preparation for it in the presence of groups of "sectarians" in the southern parts of the land, especially Lutherans and Mennonites of German descent, who settled under Peter the Great or Catherine II; Molokans,† an offshoot of the Doukhobors, who themselves perhaps owed their origin to the influence of British Quakers; and others. Another element of preparation was the circulation of the Scriptures in the language of the people, which began contemporaneously with the earliest propagandist efforts of Baptists.

I.

The Baptist Movement Among the German Settlers in Russia.

Towards the middle of the nineteenth century a powerful movement of religious revival appeared in the German settlement of the Khersonese province and other parts of South Russia, led by Pastor Wuest among the Mennonites and Pastor Bonnekempfer among the Lu-

† Many of the Russian Baptist pioneers grew up among the Molokans. These Molokans rejected oaths, military service, and the ordinances of Baptism and the Lord's Supper.

therans and Reformed communities. Their zeal in studying the Scriptures led a number of the converts in later years to receive the New Testament teaching on the subject of baptism. It was in 1864 that the first baptism was performed; and soon an energetic propaganda issued in the formation of churches in Alt-Dantzig, Johannistal, Neuberg, Odessa and elswhere. August Liebig and others were the pioneers; and among those who extended the work were K. Fullbrandt and Klundt. Baptists from these communities moved eastwards and purchased land in the Don Territory, Stavropol, Terek and Transcaucasia, so that in those regions also strong churches came into existence. The colonization of Siberia was largely accomplished by German Russians, among whom were not a few of the newly-won Baptists. Thus the movement spread.

Baptists secured a footing in Volhynia through the incoming of preachers from Germany and Poland, S. Lehmann and Kargel being among the earliest missionaries. From Volhynia Baptist colonists proceeded to the provinces of Samara and Saratoff on the Volga, and thence further eastward into Orenburg; and wherever they went they were true to Oncken's ideal, "Every member a missionary." A singular circumstance contributed to the extension of Baptist churches in Orenburg and the Volga region. The Mennonites were energetic evangelists, but were legally forbidden to admit converts to their churches; they therefore encouraged them to join the Baptists, and in those districts a close co-operation arose which had no parallel elsewhere.

Gradually a number of Associations came into existence, linked in a Union which covered Czarist Russia and included the Lettish, Esthonian and other groups, in addition to independent German churches in Petrograd, Riga and Libau. This Union undertook to organize the work and to train preachers. A short-lived preachers' school in Lodz represented one of its efforts. Its terri-

tory is restricted as a result of the war, but the "Union of German Baptists in Russia" still includes 16,000 members grouped in six associations, covering respectively the Black Sea region, West Russia (Volhynia), South Russia (Caucasus), the Volga region, West Siberia, and Turkestan. There are also a few isolated churches in Orenburg, the Crimea, Leningrad and elsewhere.

II.

The Movement Among the Slavs.

(a) *Transcaucasia and Ukrainia; the Russian Baptist Union; Persecution.*

Turning now to the Russians proper, we find powerful religious movements arising almost simultaneously in two southern districts—in Transcaucasia and in the Government of Kherson (Ukrainia). We deal first with that in Transcaucasia, which was slightly earlier in time and produced the group of Baptists whose influence has shaped the denomination throughout the whole of Russia.

At Tiflis lived a Russian merchant named Nikita Voronin, a leader in the Molokan community. The subject of baptism became a topic of discussion among the Molokans and aroused Voronin's keen interest. He searched the Scriptures diligently, and without any assistance from propagandist writings or missionary preaching, came to realize himself as a sinful man, redeemed by the sacrifice of the Lord Jesus Christ, and reached the convictions which are distinctive of the Baptist faith. It was truly said at the World Congress in Toronto* that this fact in the early history of the Russian movement is a remarkable confirmation of the Baptist view of the sufficiency of the Scriptures.

Having reached clear and definite views and realizing that he had been guided by the Holy Spirit, Voronin re-

* By P. V. Ivanoff-Klishnikoff (see official report of the Congress p. 75).

solved to seek New Testament baptism. Then—providentially—he made the acquaintance of Martin Kalweit, a humble artisan from Kowno (now included in Lithuania). Kalweit had been trained as a Lutheran, but had become dissatisfied with his inherited religion. Hearing of Baptists in East Prussia, he crossed the frontier to visit them, and as a result was baptized in 1858. Four years later he and his family settled in Tiflis. In that city a small group of German believers, chiefly composed of his own relations, gathered around him, but until 1867 he had no religious contact with Russians. It was only after Voronin's experience and convictions had taken form through the study of the New Testament that he came to know Martin Kalweit. He discovered in him a man of "like precious faith", and learned to his great joy that a considerable body of believers outside Russia shared the same faith. On August 20, 1867, Nikita Voronin was baptized by the German artisan in the river Kura at Tiflis. The date is noteworthy in Russian religious history: Voronin is the first Russian baptized as a believer, and he became the pioneer evangelist. With great energy he sets to work, and in 1868 a small church is already formed which he boldly describes as "Baptist"—the first Russian church of the denomination.

One of the earliest helpers of Voronin was S. Rodionoff. The year 1871, however, brought recruits whose names have become historic. In that year were baptized two men whose devoted work throughout half a century created a widespread movement and left on the entire Russian Baptist denomination the impress of their strong and rich personalities. They were V. G. Pavloff (1854-1924) and V. V. Ivanoff-Klishnikoff (1846-1919). Immediately after their conversion these men began to work with intense zeal, Pavloff, then but seventeen years old, in the church at Tiflis, while Ivanoff, who was twenty-five, travelled as a missionary, and founded during the years 1871-1876 many Baptist churches in Transcau-

casia. In 1875 Pavloff went to Hamburg for a short course of training in J. G. Oncken's Bible School. Unfortunately he found this school closed, but he spent some months studying under one of the collaborators of Oncken, and 1876 was ordained by the great German pioneer. On his return to Tiflis he reported to the brethren on the organization of the German churches, and some improvements in the Russian churches followed. Then he and Ivanhoff transferred their activities to the North. Among their outstanding helpers it is necessary to mention G. Bogdanoff, Th. Balikhin (baptized 1882, died 1919), and D. Masajew (baptized 1884, died 1922).

We may now turn to the movement in the Government of Kherson, which differs from that originating in Transcaucasia in certain features, some of which are due to the influence of German colonists.

In order to make clear the course of events, it is needful at this point to say something of the "Stundists".* The religious revival among the German settlers† excited the interest of Russians—strictly speaking, Ukrainians—living in the neigborhood, some of whom were hired workers in German colonies. (These colonies were then as now, isolated from Russian settlements.) Pastor Bonnekempfer organized Sunday afternoon Bible-readings (*Stunden*), and to these came in some instances Russians (Ukrainians) from the neighborhood. Under the influence of the "*Stunden*", many ceased to visit the Orthodox Church, refrained from baptizing their children, cast ikons out of their homes, and so forth. A movement arose in the "sixties" and "seventies" hostile to the Orthodox Church, but in respect of positive teaching formless and anarchic, and this received the nickname of "Stundist". Later, the priests and other representatives of the Greek Orthodox Church began in official documents to describe Baptists as "Stundists",

* For many particulars the writer is indebted throughout to the Rev. P. V. Ivanoff-Klishnikoff.

† See page preceding.

i. e. to represent them as ecclesiastical and political anarchists. When the evangelical movement began which gave rise to the "New Mennonites" (*Bruedergemeinden*) some "Stundists" came under the influence of baptized Mennonites and were converted. Among the first of them was Euphimius Tzimbal. He obtained baptism in a singular way. German Baptists settled in Russia were wont from fear of persecution to refuse the administration of the rite to their Slav neighbors.* On June 11, 1869, however, Tzimbal contrived to introduce himself among a group of thirty persons awaiting baptism by a visiting pastor at the German church of Alt-Dantzig. Since none of the resident Baptists, to whom he was well known, called attention to his presence, he was immersed with the others. Tzimbal afterwards baptized Ivan Riaboschapka, who owed his conversion to conversation with a German blacksmith, and Riaboschapka in turn baptized Michael Ratuschny. The two last-named became pioneers of the Baptist work in the Ukraine. For a long time, nevertheless, they did not call themselves "Baptists" but simply "believers" or "brethren", while the people and the officials described them as "Stundists." Only when they came under the influence of the stronger movement spreading from the Caucasus did they accept and use the name of "Baptist."

The storm of persecution first broke upon the groups living to the north of the Black Sea. We find Lassotsky —the pioneer in Kieff—sent into an exile that lasted for eleven years, and Riaboschapka to an exile from which he escaped to Bulgaria, where he died at Sofia in 1900. For a few years the Caucasian Baptists—sectarians born and working chiefly among sectarians—escaped persecution. They took full advantage of their immunity; Pavloff, Ivanoff and others preached and baptized throughout Transcaucasia, and then transferred

* The Czarist Government, while comparatively indifferent to "sectarian" movements among foreign settlers, was fiercely intolerant of propagandist efforts directed towards Orthodox Russians.

their activities to the north, so that aggressive Baptist communities arose in the Taurida, Samara, Astrakhan, Mohilev and elsewhere. In 1884 the Russian Baptist Union was formed at a conference in Novovassilievka, in the province of Taurida, and through this Union the South Russian and Transcaucasian Baptists co-operated for the evangelization of the land. All traces of the special origin of the Ukrainian movement thenceforth vanish; it had become distinctly and simply Baptist.

The long and bitter story of persecution cannot be told in detail. At a very early period the Orthodox Church called in the aid of the "secular arm"; arrests, imprisonments, scourgings and banishments became common. The authorities proceeded so far as to take children from their parents, and send them to be brought up in families adhering to the State Church. Wives were separated from husbands, and every form of ingenious cruelty and insult was adopted. The conscience of the whole civilized world was in fact outraged by the sustained and brutal persecution of the "Stundists." The only relieving feature of the story is the magnificent courage and patience of the martyrs.

The beginnings* of systematic repression aimed especially at the leaders date from 1881, the year in which the Tsar Alexander II met his death. Year by year it was intensified. Many Baptist workers were exiled. In 1887 Nikita Voronin, V. Pavloff and some others suffered this fate, and Martin Kalweit was among the victims of 1894. Ivanoff-Klishnikoff was repeatedly sought by the police, but cleverly evaded them. For twelve years—from 1883 to 1895—he travelled in all parts of Russia

* The development of systematic repression was largely due to Pobiedonostseff, whose consistent and unyielding severity has won for him a sinister fame. He was a distinguished professor of law in St. Petersburg, and when appointed as Procurator of the Holy Synod he used all his power and influence to suppress "sectarian" movements. Like not a few other persecutors, he appears to have acted upon an honest conviction that he "did God service", and that the happiness of the Russian people was bound up with loyalty to the Orthodox Church.

without passport, preaching wherever possible, until at last he was arrested and exiled for five years. About the same time more than one hundred Baptists exiled from the central provinces of Russia were concentrated in Transcaucasia, in a village now famous in Russian Baptist history, Guerussi,† near the Persian frontier.

(b) *A movement in the north; the emergence of the "Evangelical Christians."*

We have followed the streams of Russian Baptist history to the confluence of the strong Ukrainian tributary with the main stream flowing from Transcaucasia, and may now trace an independent movement which originated later, but in its developments became definitely Baptist in doctrine and polity, though unhappily it remains separately organized and led.

The movement began with a series of visits by an Englishman, Lord Radstock, to St. Petersburg in 1874 and following years. A simple and moving story explains the invitation which brought him to the city. Some ten years before his earliest visit a twelve-year old boy, belonging to an aristocratic family, sickened and died in Petrograd. He had become a Christian under the influence of a tutor, but had tried in vain to win his very worldly mother. The boy's last testimony and appeal, however, left a deep impression, and she became a seeker after Christ. This lady (Mrs. E. S. Tchertkowa), having found no preaching in Petrograd to answer her need, undertook a journey abroad, in the course of which she heard addresses by Lord Radstock. She asked him to visit the Russian capital, and he responded, preaching with extraordinary effect in the houses of leading families. Count Bobrinsky, at one time a Minister of State, became a convert, and others included Count M. M. Korff

† Guerussi has a Tatar and Armenian population, and is situated in a very wild mountainous region.

and Colonel Pashkoff. These began to tell the Gospel story to their workpeople and to the peasants on their estates, to print and distribute tracts, and to organize Christian philanthropic efforts. Slowly at Petrograd and elsewhere came into existence groups of believers with but slight organization. They were usually known as *"Pashkovtsi"* (Paschkovites).

We observe some resemblance between these "Pashkovtsi" of the north and the earlier "Stundists" of the Ukraine. There was an anarchistic element in both, and whilst they separated from and disliked the Orthodox Church, they lacked clear positive convictions. The higher intellectual development of the leaders in the St. Petersburg movement guarded the Paschkovites against some of the excesses of the southern Stundists, but there was considerable variety and vagueness in their views of the nature and order of a church.

After a few years Pashkoff and his fellow-workers learned of the strong evangelical movement in southern Russia, and of the communities variously described as "Stundist", "Baptist", etc. In 1884 they invited representatives of these churches, among which the Russian Baptist Union had recently been organized, to a conference in Petrograd, with the object of establishing some form of co-operation. The meeting did not achieve its purpose; the northern movement, in which many non-baptized persons then participated, failed to win the confidence of the Baptists. The gathering had, however, a result unforeseen and unwelcome to those who had promoted it; for the attention of the Orthodox clergy and the government was drawn to the activities of the northern leaders, and soon afterwards Pashkoff and Korff were exiled from Russia. The former, after much active evangelical work in western and central Europe, died at Rome in 1903.

In 1888 a recruit was added to the Petrograd community in the person of Ivan S. Prokhanoff, who had

been converted among the Baptists of the Caucasus,* and had come to the city as a student of the Technological Institute. Before long he was taking a leading part, laboring with Kargel, Matveef and others. In 1890 a Baptist periodical ("Besseda") was founded, having Hermann Fast as responsible editor, and with him Helene Kirchner† and Prokhanoff were associated. At the outset the publication (in manuscript) was allowed by the censorship, but before long it was forbidden, and could only be continued by printing abroad and enclosing copies in letters to Russia. Prokhanoff about this time left the country and while studying and attending lectures at the Baptist College in Bristol, England, and at the Universities of Berlin and Paris, he was able to take a more active part in the issue of the Baptist paper. Since it was impossible to live in Russia as a "sectarian preacher", he returned as an engineer and assistant professor, but remained diligent in preaching. In 1902 he published the hymn-book "Gusli", now used by "Evangelical Christians" and by some Baptists throughout Russia; but not until after the decree of toleration (April 17, 1905) could publication on a wider scale be attempted. Then various periodicals were issued, and collections of sacred songs, including some hundreds of Prokhanoff's own composition. The "Union of Evangelical Christians" was founded by him in 1908, and its first conference held with the approval of the government took place in 1909. From 1911 to 1917 there was, however, a renewal of persecution; in 1914 to 1915 many halls and meeting-houses were closed, and imprisonment of preachers or their exile to Siberia became common. In 1916 Prokhanoff and others were summoned for trial as having founded an "anti-State union." The Revolution of 1917 brought comparative freedom, but the churches were called upon to endure years of poverty and distress.

* Prokhanoff was himself of Baptist parentage; and his father was exiled as a Baptist in 1894.

† A remarkable woman, to whom N. V. Odinzoff (now the President of the Baptist Union of the U. S. S. R.) owed his conversion.

When we review the story of the Russian Baptists during the period preceding the outbreak of the Great War, we are impressed with the number of heroic figures emerging, and the way in which in the providence of God the pioneers supplement one another. Voronin's zealous work is found at the outset; Riaboschapka and Balikhin are distinguished as acute and successful opponents of the dominant Greek-Orthodox Church; D. Masaeff was the permanent president of the All-Russian Baptist Union through a most interesting period of its history (from 1885 to 1910); he was the most eloquent speaker among the leaders of the churches in Russia (including the Greek-Orthodox), and possessed great capacity for organization, as well as a comprehensive and statesmanlike outlook. The work of V. Pavloff and V. Ivanoff-Klishnikoff was closely parallel; it lasted in each case a half century; and their common characteristics are clear-cut theological views and whole-hearted devotion to the extension of the Kingdom of God in Russia. With Voronin the Russian Baptist brotherhood begins its existence; Masaeff organizes it, Riaboschapka and Balikhin defeat the attempt of the Orthodox Church to destroy the work; while Pavloff and Ivanoff may be said to embody the character, the opinions, and even the very soul of the Baptists of Russia. Prokhanoff's work and influence have been described; in contrast with these leaders, who co-operated and reinforced one another, he stands as strongly individualist, the one effective will in the smaller separate Union of which he is head. Had he and the Evangelical Christians found a place in the larger fellowship, his gifts would have been more widely effective.

(c) *Post-war Developments.*

It is scarcely possible to omit a summary statement of the exceedingly interesting recent developments in the Orthodox Church, the value and significance of which time

alone can fully reveal. In 1917 the Holy Synod was abolished and Tikhon elected as Patriarch. After his arrest in 1922 and resignation of his office, the "Supreme Council of the Orthodox Church" was set up. Alongside this various reforming groups of clergy came into being; the "Living Church", headed by the priest Krasnitzky; the group "Regeneration", with the Metropolitan Antonine as leader; the "Ancient Apostolic" group, and the "Labour Church" group. It has been suggested that some of the more radical of these groups were prepared to accept the principle of believers' baptism, but evidence for this statement is lacking. On the whole, however, it would appear that in spite of confusion and division, the definite separation of Church and State in the U. S. S. R. has had the effect of turning the thought of many of the Orthodox from the former absorption with politics to a deeper and more spiritual outlook, issuing among other results in a revival of preaching.

As to the Baptists, including the Evangelical Christians, the Revolution brought deliverance from the repression exercised by the former State Church in alliance with the Czarist Government. The constitution of the U. S. S. R. recognizes liberty of conscience and of religious—and anti-religious—propaganda. This is entirely in line with the principle of religious freedom cherished by Baptists. Throughout their history they have repudiated State support, and sought only liberty for themselves and for others; the fundamental article of the Soviet constitution is therefore but an expression of their historic demand. The Russian Baptists have definitely repudiated as a body the doctrine of "pacificism" which at one period brought them into conflict with the authorities; and they are ready and eager to render full service in the building up of the New Russia under the Sovietic constitution. There are not a few indications that the period of strain between the government and the religious bodies is passing away. Freedom of worship, the

undisturbed possession of buildings for religious purposes, the use of the press in the production of Bibles and religious literature, and the right to maintain schools for the training of preachers, are acknowledged. All Russian Baptists rejoice in the overthrow of the old absolutism, and Baptists abroad will rejoice with them in the effective establishment of the freedom which Czarist Russia consistently denied, and the present constitution clearly asserts.

The leading features of Baptist history in the U. S. S. R. during the post-war period have been the work of evangelization, including the establishment of missions to the heathen and Mohammedans in the land, and the effort to secure the union of Baptists and "Evangelical Christians." The representatives of the two Unions have actually signed a common declaration of faith and order, and at one period seemed on the point of amalgamation, but difficulties arose in effecting this. Since no issue of principle divides the existing Unions, and both are included in the Baptist World Alliance, it is to be hoped that their co-operation at home and their eventual fusion may be secured. The continuance of two separate bodies is indeed, in view of the spiritual needs of Russia, a mournful and calamitous fact. Since they are one in faith and order, their energies, if combined in a whole-hearted effort for the Kingdom of God and not wasted, as they have too often been, in friction and needless duplication of churches, should, under the blessing of God, issue in a religious revival deeper and more widespread than the land has yet known.

It has to be added that while statistics regarding the numbers of Baptists in the U. S. S. R. are imperfect, and reports conflict, the totals are probably considerably smaller than has been supposed. It is safe to say, when comparison is made with the membership of the churches before the war, that in no country of the world has there been proportionately such an increase; but it is also

certainly the case that for lack of resources and organization not all the fruit of widespread revival movements has been garnered in organized churches. Statements as to "millions" of baptized believers are to be viewed with suspicion. Russia will not be captured for evangelical religion by a *tour de force,* but by the steady faithfulness in witness and life that has, under God, achieved the memorable conquests which characterize the two generations of Baptist history in that great land.

"OUR ADVOCATE AND MEDIATOR"

"There is one God and one mediator between God and man, the man Christ Jesus." *I Tim.* 2:5
"Who also maketh intercession for us." *Romans* 8:34
"We have an advocate with the Father, Jesus Christ." *I John* 2:1

By Frederic C. Spurr, Hamstead Road Baptist Church, Birmingham, England.

Many liturgical and free prayers offered in public worship end with the words "through our Advocate and Mediator, Jesus Christ." How many who use them or who hear them take the trouble to inquire what they really mean? The words glide by: do they grip? In a time like our own, when earnest men are bent on discovering reality, it is unwise to allow a stream of ancient words to pass our lips without seeking the life in them. Shall we attempt the task of thinking carefully over this well worn and ancient phrase and seek to recover, what for so many is vitally necessary, its force and glow?

(a) We may commence by asserting that the doctrine of the Mediatorship of Christ is central to Christianity, and that it is derived from Christ Himself. Some will not admit the latter statement, being firmly persuaded that the doctrine is an excrescence upon Christianity: a survival of discarded Judaism or Paganism. But the claim of Jesus to be the Way to the Father (John 14:6) and to be the revealer of the Father (Matt. 11:27), made specifically in many places, and implicity in all His teaching, carries with it the idea of Mediation. The terms Advocate, Propitiation, Priest and Intercessor used in the Apostolic writings are consonant with the claim of Jesus, although He never used these particular terms of Himself. The truth of the Mediation of Christ is in the warp and woof of the New Testament.

(b) To many moderns, however, the whole idea appears to be a stumbling block. By some it is rejected with derision. To others it appears to be a foreign idea of which Christianity might well be rid. It suggests, we are told, something Oriental, pre-Christian and pagan Around it hangs the atmosphere of the East, with its bribery and haggling over terms. Or it is a reflection of our ancient law court, in which an eloquent attorney uses every device to placate a hard judge, and to get his client off: everything depending upon the skill of the pleader and little if anything upon the justice of the cause. Further it is said that the doctrine of Christ's Mediation is in complete contradiction with the truth of the Fatherhood of God. Did the Prodigal Son need an Advocate or Mediator to touch the hard heart of his father and to make it malleable?

(c) These, and similar ideas, are current in our time and probably account, as much as anything else, for the attitude which so many assume towards the Christian Gospel and the Church. At the root of all is the unethical notion of a Divine Fatherhood, which is nothing more than easy, good nature, to be talked over by a clever tongue and which, at the best, will never be too hard on any error or sin. Not until these loose ideas are dissolved and replaced by some of the sternness which attaches to the idea of holiness and law, will there emerge a doctrine of the Divine Fatherhood worthy to be held. In the light of the present limpness of thought, we may well ask, quite frankly, whether the doctrine of Christ's mediation is misrepresentation and misconception; or whether it is not the expression of a deep and eternal truth.

(d) The idea of mediation is struck deep in humanity. It is at the root of every religion which assumes a personal God and human sin. On two pages of the Bible there is presented a double picture which sums up the sighings and the hopes of one human race. The one, on

the first page of Genesis, preserves the memory in the race of one ideal that is faded. The picture of God and man in direct contact in Eden—picture though it be—enshrines a deep feeling expressed by humanity in a thousand ways. It represents the sighing after a past blessing. The other picture is on the final page of the Bible. where man is shown, as in a new Eden, once again in direct contact with God. There is no need of sun or moon, or temple, or any mediate thing: "they see His face and His Name is in their forehead." Here then are the two ideals: one lost, and one yet to be realized. Men have always believed in the possibility of direct communion with the Deity, but they have admitted that as yet it remains unfulfilled.

(e) Between these two pictorial expressions of the ideal, there are the hard facts of life. The dream is one thing; the reality is quite another. Man has witnessed, in a thousand ways, to his keen sense of distance from God. He knows that he is *not* in communion with Him. There is discord in life which oppresses it and obscures the Vision Divine. Out of this sense of distance from God, and out of a desire to be well pleasing to Him, the idea of mediation was born. A hierarchy of mediators came into being and was gradually evolved. First in order, came the head of the family, who was also its priest and through whom prayers and sacrifices were offered. Then, later, the office was transferred to the head of the tribe. Finally a priestly caste emerged: medicine men, seers, witch doctors, and in the best developed of them all the Hebrew priest and the tribe of Aaron. The story of this evolution need not here be told: it is well known. But it must be recalled and rightly placed, if we are to understand the place of Christ as the *one* Mediator.

In pre-Christian times there existed a vast system of mediation, often expressed in horrible forms and ceremonies: here human sacrifices, yonder, animal sacrifices, and everywhere altars reeking with blood. In non-Chris-

tian lands such ceremonies still take place, attended with many of the old horrors and revolting spectacles. In half Christian lands, where truth and error mingle, mediation is bloodless. It is the priest and the saint who offer the "unbloody sacrifice" and gain for men the favors of heaven.

(f) Now it is easy to sweep away all this mighty fabric and to satisfy ourselves with a cry of "horrible superstition". It is more difficult and far truer to see in it all a real instinct of humanity expressing itself in imperfect, or repellent or bad forms: to see in it all what Paul calls a "groping" after God "if haply they might find Him." (Acts 17). This is the view taken by the New Testament of the ancient ritual, both Jewish and pagan. "In times past," says Paul, "God suffered the nations to walk in their own ways." (Acts 14:16). Elsewhere he speaks of law as "a schoolmaster to bring us to Christ" (Gal. 3:24), while the writer of the Hebrews declares the ancient regime to be "imposed until a time of reformation," (Heb. 9:10). This New Testament view of the past sets everything in its true relation, and as we make it our own we shall understand the meaning of the dark past and be sympathetic towards those who still, in any way, are its victims.

(g) The New Testament, then, takes the line that the idea of mediation is true, despite its deplorable and sanguinary manifestations, but that its *perfect and final expression is in Christ.* Christ did no new thing: He did the old thing perfectly, "once for all." He "fulfilled—filled to the full—the idea of mediation, and in so doing vindicated the reality of the instinct itself, and revealed the reality of which man had been in quest.

It is only in the light of its long history that we can appreciate mediation as it is perfected in Christ. He did —actually did, and does—actually does, all that prophets, priests and kings sought to do. He gave to the idea of sacrifice its true and final meaning. It was not blood that

God demanded, but *the human will,* freely bent to the Divine will, in the interests of man himself. The essence of the sacrifice He offered was the surrender of His will to God ("Lo I come to do Thy will"). It involved the taking of His physical life: human sin shed His blood ("wickedly," as St. Peter says). But the actual sacrifice was that of His soul. "In Gethsemane His soul was crucified: On Calvary, His body." The epistle to the Hebrews gathers around this central idea, that the blood of bulls and goats could avail nothing for human sin or in bringing man to God, but that the sacrifice of Christ *did* and evermore *does.*

(h) The New Testament retains the ancient terms but fills them with an entirely different meaning. "Propitiation" is conceived of in terms of character rather than in terms of act. "He *is* the propitiation. It is His Person that is the mediating element between God and man. He does not stand forth so much as a third party reconciling two other parties, as the one Person in whom God and man meet. Whatever *He* does *God* does. "God was in Christ reconciling the world unto Himself." As Advocate, Mediator and Propitiation He is not three things but always one. It is not three separate offices He sustains, but all the offices are unified in Him. He acts at *once as* Mediator, Advocate, Propitiation. He is at *once* Prophet, Priest and King. The New Testament writers use different terms concerning Him, but they all speak in reality but one thing. As He takes up into Himself all the ancient offices and fulfills them in the unity of His personality, so at one stroke He abolishes them: abolishes them by fulfilling them. Hence all inferior offerings and mediators cease to have value. They are abolished in His completeness.

(i) The value of His work depends upon His person and character. Why is He alone the *one* Mediator between God and man? Because He alone possesses the necessary qualifications. The Mediator must have a full-

ness both of God and of man and be able to sustain full relation to both. A fullness of God, or He could not adequately represent God. A fullness of man, or He could not adequately represent man. He is one with the Father and one with us. Only so can He reveal God to men and be our Prophet: represent man to God and be our Priest: be the spiritual leader of humanity and be our King. The categories in which Christ has been conceived during the last few decades in Protestantism are not in any way adequate to account for Him. Nothing but the full 'Catholic' doctrine voiced at Nicea does justice, or anything like it, to the Christ who is depicted in the New Testament, and who has lived and acted in human experience throughout the ages. For the last apologetic is always experience, and it has been the experience of the Church that Christ did and does bring God to man and man to God: that He really does make God effective for man, and that He really does rid us of the load of our sin and give us complete deliverance and liberty. Christian experience unequivocally witnesses to this practical work of Christ's mediation. He has mediated and does mediate God, therefore when we call Him Mediator we do but give Him His proper name.

(j) The New Testament also insists upon His perpetual activity as Mediator and Advocate. His was not a work done once for all at a given moment in time—although that is the effect of His work viewed from a single standpoint. He "ever liveth to make Intercession for us." He continues to reveal God and to save men. It is not that He once did so and has left only the record of the action behind, but that He continues His work as an active Agent still. The redemptive work of Christ goes on all the time and proceeds from His perpetual activity. His is a real priesthood in which He offers one sacrifice—that having been done "once for all." It is Himself that is active on our behalf, not placating God—or influencing Him,—but mediating Him. And He is our Advocate, not

in the sense of pleading with God to be gracious to us, but in the sense of a παρακλητός—one who of His love is available for man in His approach to God. The initiative ever comes from Him and not from us. This is the radical difference between His mediation and that of all others, and this is why He is forever in a class apart, *the* Mediator between God and man.

The reason, perhaps, why so many in our time rebel against the idea of the mediation of Christ, is that they have never understood it, but have read into it the lower ideas of mediation in pre-Christian or pagan times. It is the word that troubles many. But once understand that the old word while retained is now filled with an entirely new content, the mediation of Christ so far from being a denial of the Fatherhood of God, is its very finest expression.

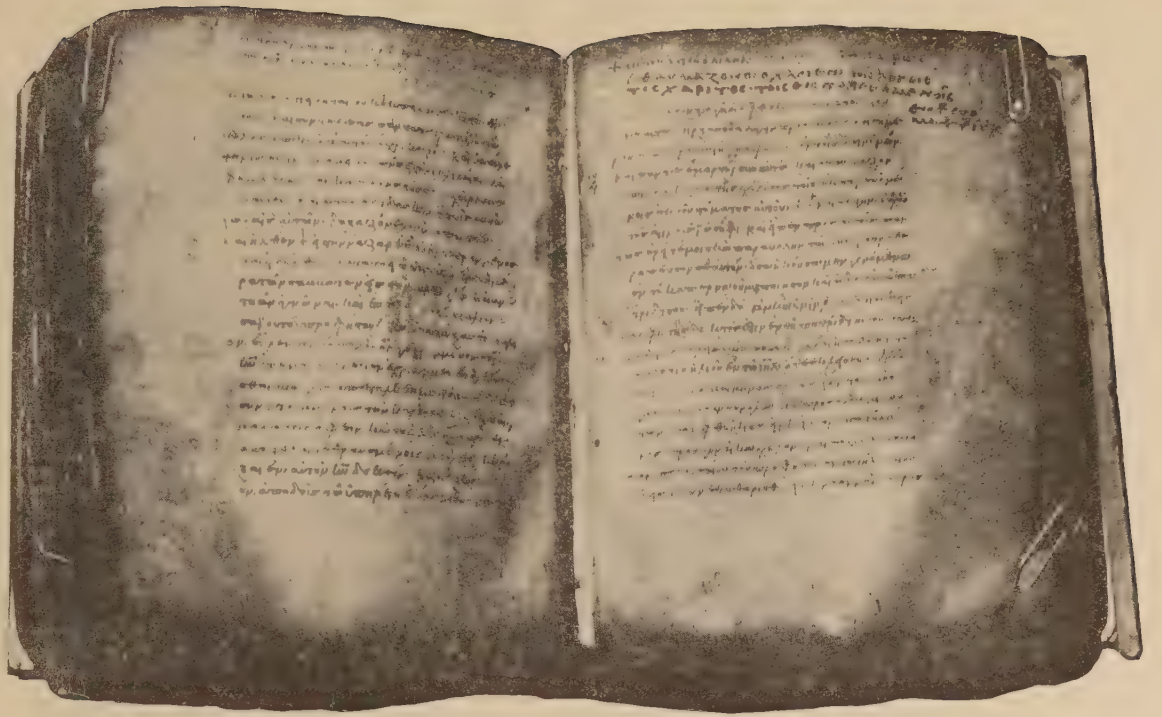
(k) A delicate question remains. Is the mediatorial work of Christ eternal, in the sense that it must ever endure? There is a mysterious word in the New Testament which seems to me to have had scant justice done to it. It is St. Paul's word concerning the "end." "Then the end when He shall deliver up the Kingdom to God the Father . . . then shall the Son also be subjected to Him that did subject all things to Him that God may be all in all." (I Cor. 15:24-28). We may freely confess that here is a depth for which we have no plummet. We can hardly discuss it, for we have no data. But it is significant that St. Paul whose doctrine of the Godhead of Christ is so clear-cut and decisive, speaks thus of the subordination of the Son and by implication of the cessation of His work.

Does He mean that the time will come when mediation will no longer be necessary: when the ideal of the book of the Apocalypse will be actualized and men shall see God face to face. It is a matter we had better not try to discuss, or we shall soon be out of our depth. But the suggestion of St. Paul is haunting and bracing if it looks

in the direction of a humanity at last finally redeemed and brought to its true Eden.

(1) Be that as it may, one thing is certain, that *so long as man is what he is,* he will need the mediatorial work of Christ. There is that distance between the sinful soul and God to be trudged, and no fine words about the Fatherhood of God will persuade men that the *Holy* Father can be approached with the easy airs of a familiar, as if the Eternal were only a good natured gentleman whom a little blandishment could overcome. The best of men are recovering "the idea of the holy," and with the recovery of that will come the rediscovery of the sinfulness of sin.

It is said that our age has lost the sense of sin; that indeed it ought to lose it, since the Puritan ideas of sin are not psychologically true, but distorted and often false. This statement of the case is itself false. There may be some revolt from Puritanism, but not so much as people imagine. It is long since Puritanism was practised. The present generation has seen nothing of it and therefore has not revolted from it. The real truth is that our generation has lost sight of Jesus Christ. It has put Him away from its view. His peerless purity no longer challenges it, because the eyes are averted from it. The absolute standard has been hidden away, or ignored, hence every man does what is right in his own eyes. But Christ will again come to His own, when men are sufficiently humiliated to cry out for Him. And when once again they see Him, they will utter the old cry, "Depart from me, I am a sinful man, O Lord." And in that hour they will find Him to be their Advocate and Mediator.



The Robertson Gospels

THE ROBERTSON CODEX.

Photographing a Greek Manuscript of the Gospels: Codex Robertsonianus—Minusc. 2358.

By John W. Bowman, Professor of New Testament and Church History, North India United Theological College, Saharanpur, India.

"Is not this a lamentable thing, that of the skin of an innocent lamb should be made a parchment? that parchment, being scribbled o'er, should undo a man?"

Shakespeare.

A well-known preacher, who had experienced great success in the ministry, once remarked that it was "great fun to be a minister"! There is small danger, I think, that many readers of this magazine will misunderstand his meaning and probably most of us will give hearty assent to the sentiment. The idea is less popular that any *fun* attaches to the study of the more technical subjects relating to Theological Science. Tregelles went blind from poring over the musty contents of the libraries and monasteries of Europe; nor was his fate the worst by any means to befall members of that illustrious line of scholars who during the past hundred years have been engaged in patiently reproducing from papyrus and parchment the original texts of Biblical and secular literature.

Yet one has but to reflect upon the imperishable value of the poetry, history, prophecy, and spiritual message contained in the Word of God to convince oneself that any sacrifice involved in recovering the *ipsissima verba* of the inspired text is well worth while. Nor is this all; for behind blot and erasure, addition and omission, in the very shapeliness (or contrariwise, the uncouthness!) of the handwriting, there lies romance—it may be trag-

edy,—that awaits but patient research and a little imagination to discover. What dark chamber in an unknown monastery saw the soft light of the candle that dropped those spots of grease upon the sacred page? What dark-robed monk laboriously traced the faded page long after his less industrious fellows had retired to rest? What earnest theologian, priest, or heretic scribbled aimlessly or impatiently corrected a verse here and there upon the margin? The exact answer to these and many another question that forms itself in the mind as one turns the pages of a manuscript of the Gospels may tarry until the coming of Him who is Lord alike of theologian and priest, of monk and nun. But none can doubt the pathos, the patient toil, the earnest search for Truth, the exuberance of spiritual zeal that underlies the text and its every blemish!

I. Discovery of a New Minuscule Codex of the Gospels.

One may safely be left to reflect upon the eagerness with which an archaeologist of Dr. Adolf Deissmann's known enthusiasm took possession of an hitherto unknown MS of the Four Gospels which fell into his hands in the autumn of 1926.[1] He secured it from a "Turkish dealer" during the course of his return journey from Asia Minor, where he had been excavating (at Ephesus), and the curt phrase with which he describes his immediate response upon being shown such a prize is "saved immediately!"[2] Some of the most notable "discoveries" of modern times have been, as is proverbial with fishermen, "purchases." Dr. H. A. San-

[1] The Robertson Codex (=Cod. Rbt. hereafter) is dated tentatively in the 11th century.

[2] A number of the statements in this part of the present article rest for their authority on a letter written to my beloved teacher, Dr. A. T. Robertson, by Dr. Deissmann under date March 2nd, 1927. The entire letter is interesting among other things for its quaint phrases, of which I quote one or two, but I do not feel justified in giving the whole of it at present.

ders, the editor of the Washington Codex of the Gospels, says that it with others was "bought by Mr. Freer (Charles L.) of an Arab dealer named Ali in Gizeh, near Cairo, on December 19, 1906."[3] The purchase of the Gospel MS known as Codex Purpureus Petropolitanus (N) forms a most interesting chapter in itself, involving as it did no less personages than the Russian Consul at Konieh, in Asia Minor, the Russian Ambassador at Constantinople, members of the Russian Archaeological Institute at Constantinople, both American and British missionaries, various scholars in England, and last if not least, the Czar of Russia.[4] The acquisition of Codex Sinaiticus for the Czar through acquisition, the instrumentality of Tischendorf is so popularly known as to require mere reference.

Dr. Deissmann appears to have experienced no difficulty in purchasing this MS. But it is not always easy to ascertain where or how the Oriental came upon his "find." In the present instance there may have been a real reason for keeping this point secret, if Dr. Deissmann be correct in his surmise that our MS "turned up during or after that horrible expulsion of the Greeks in 1922 (from Asia Minor. One recalls the burning of Smyrna and a certain adjective applied freely in those days to the Turk, which in these more 'enlightened' times it were anathema to utter!) We are not in a position to know what the MS suffered in those dark days: I think it is at any rate unlikely that it lost at that time any of its outer leaves (front and back) as the two outermost are covered with the dirt of centuries and present an appearance such as even a Turk would scarcely produce in a matter of weeks or months. The only relic of those days that will remain with the MS is the Turkish dealer's 'raqm' on pp. 1 and 351, the same on both pages, and

3 Vide Univ. of Mich., Humanistic Series, vol. ix, "The New Testament Manuscripts in the Freer Collection", 1918, p. 1.

4 Vide Texts and Studies, vol. v, No. 4, "Codex Purpureus Petropolitanus", 1899, H. S. Cronin, pp. xiii ff.

possibly a chance scribble here and there. But into this latter factor I have not yet had time to enquire. These old Biblical manuscripts are ordinarily the property of monasteries or churches in the East, rather than of private individuals. So it is probably a safe guess that our MS had found for many years a safe home under the protection of some line of abbots or bishops[5]. In later generations at any rate these old MSS have received a veneration almost amounting to worship on the part of the common folk in those parishes and districts in which they have been kept. One recalls the incident associated with Cod. Pur. Petro., above referred to, when the people crowded round the carriage of the Russian Consul who was carrying off the treasure of the parish, to pay it a last act of homage.[6]

II. Purchase of the MS for the Library at Louisville.

Shortly after its discovery, a matter of a few months, Dr. Deissmann, having returned to Berlin to take a brief respite from his excavating at Ephesus, offered the MS to Professor A. T. Robertson, D.D., LL.D., head of the department of New Testament Interpretation in the Southern Baptist Theological Seminary at Louisville, "for the library of your seminary" and for use in his Greek Seminar. Dr. Deissmann in his letter recalled the fact that "Gregory only mentions 13 codices or small fragments of the Greek Gospels existing in the States."[7] But such reference was scarcely needed to stimulate Dr. Robertson's interest in such a prize. His students of the spring term of 1927 will recall the enthusiasm with which he referred to the discovery in class and seminar

[5] The work of decipherment has not proceeded far enough yet to allow a statement as to who any of these were; later the writer hopes to be able to give some names.

[6] Opp. cit., p xiv, n. 1.

[7] Vide C. R. Gregory, "Die griechischen Handschriften des Neuen Testaments," 1908. Gregory's list, since the acknowledged failure of

and the anxiety which he manifested lest it might not be found possible to purchase the MS for the Seminary. When the money had been guaranteed his joy was such as only one could experience who had for thirty-five years and more had made the English and Greek New Testaments live for some 5,000 students of his own, and for many thousands more who have not known him personally.[8] He immediately sent a cable to Dr. Deissmann asking him to hold the MS lest even yet it might go to another.

III. Photographing the Robertson MS.

The cable was dispatched on May 3rd and several anxious weeks followed before it was known that the MS had actually been held for the American library. When it actually arrived, Dr. Robertson, with a generosity for which there is certainly little precedent, sent it

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von Soden's classification of the N. T. MSS., is recognized by all scholars as the standard. Dr. Deissmann would have liked to keep the MS for his own seminar but a generous patron had in 1910 made it possible for him to secure another, and furthermore his interest in the excavations at Ephesus was for the moment paramount. "I must take care," he wrote, "to save money for my Ephesus work." Since the purchase for an American library of the Cod. Rbt., which von Dobschutz, who has succeeded Gregory in the matter of classification, numbered 2358, a new codex of the 13th century has come to light in Paris. The latter, according to "The Christian Herald" of May 19th, 1928 (p. 541), has been purchased by an American lady, Mrs. E. R. McCormick, and loaned to Dr. Goodspeed of the University of Chicago for study. This latter Ms contains all of the N.T. save the Book of Revelation and adds one more to the number of American N.T. MSS. Dr. Goodspeed kindly informs me that Gregory's list requires greatly to be revised, as he is personally aware of the existence in the U. S. A. of not less than fifty, and probably easily sixty Greek manuscripts of the Gospels. Of these the most important is easily the Washington or Freer MS, and those interested in our MS will like to know of Dr. Robertson's judgment with regard to its relative merits. Writing in "The Review and Expositor" for January 1928, he says, "It may be stated positively that it is the most valuable document of the Four Greek Gospels in the United States with the exception of the Washington codex" (vol. xxv, No. 1,)

8 Dr. Robertson has written briefly of the purchase of the MS in the "British Weekly," for Sept. 1, 1927 (vol. lxxxii, p. 470, No. 2, 131) and in the "Review and Expositor", (opp. cit., pp. 79, 80).

to my home that I might there undertake the task of photographing it at my own leisure. It came into my hands on June 27th, and from that date until September 16th—three months almost it remained with me!—I was busy with few breaks at the task assigned me. It was at first thought that the task of photographing, developing, and printing the 350 pages would consume about a month. But so many difficulties presented themselves and the work proved so exacting that it actually took almost three times that period.[9]

In the weeks that intervened before its arrival the Rev. T. A. Johnson, Assistant Librarian at the Louisville Seminary, to whom Dr. Robertson had committed the task of helping me make the necessary arrangements for photographing the MS, and myself spent some time in scouting about for the most feasible method to pursue.

Very few complete MSS of the N. T. or portions thereof have hitherto been photographed: I am personally aware of only five such.[10] Usually scholars have worked on the actual manuscript until their work was done or else, particularly in cases where the manuscript existed in fragments distributed among various libraries, as was true, for instance, of Cod, Purpur. Petro.,[11] they have had to depend upon collations of the manuscript, supplemented at times by partial photographs made by themselves or others. In our case, the former method was impossible as I could not spend the necessary time in the

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9 I should say perhaps at this point that toward the end of this period I wrote Mr. Johnson that, though von Dobschutz had already numbered the codex, I wished to assume an editor's prerogative of naming it, and suggested that it be given the name Codex Robertsonianus in honor of Dr. Robertson, and by this name, as well as by the number, it will in future be known.

10 Kirsopp Lake enumerates these in his "The Text of the New Testament," 1928, p. 95.

Novum Testamentum e Codice Vaticano, Milan, 1907.

Cod. Sinaiticus Petropolitanus, Lake, Oxford, 1911.

Cod. Bezae Cantabrigiensis, Cambridge, 1899.

The Washington MS of the Gospels, Sanders, Macmillan, 1912.

Cod. Alexandrinus, London, 1909.

11 Opp. cit. p. x.

library before returning to India, and the latter is, at best, most unsatisfactory for careful work. Wrong deductions have too often in the past been the result of hasty or careless collation.[12] Consequently we had from the first decided that photography would best suit our own case.

Two methods of photography are commonly employed in connection with work on manuscripts. One of these involves the use of a "photostat" and results in a paper negative from which a limited number of copies may be printed. The other is the ordinary plate-camera method. The latter is unquestionably the better, though the former being less expensive is commonly used by the larger libraries and institutions where the aim is to produce a few copies only for temporary study. The Washington MS was photographed by the plate-camera method and we decided eventually to use this ourselves.

Mr. Johnson took the matter up with Dr. Wm. Bishop, Librarian of the University of Michigan, under whose direction the magnificent photographic copy of the entire Washington MS of the Gospels had been made. Dr. Bishop very kindly offered to undertake a similar work for us by either of the above-mentioned methods, and had we accepted his offer, he would no doubt have produced much better results than I eventually secured. But I had in the meantime been in correspondence with Mr. A. J. Newton, Photo-Engraving Expert in Eastman's Kodak Factory, and had made a trip to Rochester to secure advice, a camera, and necessary supplies for the work. The result of my visit was that I was convinced that the cheapest, if not the best, way to have the work

12 The colossal failure of von Soden's work is the outstanding example of faulty collation (i. e. the comparison of a given MS with known texts; usually Mill's Oxford edit. of the Textus Receptus is taken as the basis for this work). Hoskier (opp. cit., p. 1) quotes Dean Burgon as saying, "In textual criticism, then, 'rough comparison' can seldom, if ever, be of any real use. On the other hand, the exact collation of documents whether ancient or modern with the received text, is the necessary foundation of all scientific criticism."

done was to undertake it myself, and I was satisfied that I could, with what small experience I had had in amateur photography, produce something sufficiently satisfactory for our purposes. Had we been able to produce plates from which cuts could have been made for publishing the photographic copy of the MS *in toto,* it would have been the first complete photographic copy of a minuscule codex to be published, so far as I am aware. But it is questionable whether the value of such a publication would justify the great expense involved. In any case our aim was simply to make one or two photo copies for my own use and for Dr. Robertson's seminar.

Mr. Newton spent some time in showing me their own methods in the Eastman factory, discussing the matter of a proper camera, plates, filter, developers, and apparatus for securing the MS. The result was that I was provided with an old-style (but admirably adapted to my purpose) camera (No. 10 Primo with Plantograph Lens) of the adjustable bellows type, which made it possible to secure an accurate duplicate of each page, exact in size and every detail with the one exception of color. The choice of a plate is equally important with that of a camera in this kind of work. The ordinary plate is sensitive only to "blue, violet, and ultra-violet" light.[13] For the reproduction of a page of an old manuscript discolored by age and use, of which it is desired to present clearly the print and to eliminate as far as possible the discoloration of the page, it is necessary to use a plate sensitive to *all* colors, called a "Process Panchromatic," and then to eliminate the undesirable elements with a color screen placed in front of or behind the lens, known as a "filter". For my purpose I was advised to use a "K2 filter in B glass," as this type of screen, being itself a light yellow, absorbs sufficient of the blue and violet

[13] I have drawn on a pamphlet published by the Eastman Kodak Company called, "Color Films, Plates, and Filters for Commercial Photography," 1925, for part of my description of the technique involved at this stage.

light—thus stopping them in part before they reach the plate, to permit of the green and red having their proper effect upon the plate. As the ink used in the main throughout our MS had with age turned to brown (dark and light by turns), it was essential that these colors should be allowed to stand out by contrast with the surrounding page.[14] I discovered, as Mr. Newton had informed me would be the case, that the effect of the combination suggested—Process Panchromatic plate and K2 filter, was that the type was "pulled right out of the page," as it were, for in some cases my photograph proved to be more readily legible than the original itself! The fact that this type of plate is sensitive to all colors, however, renders it exceedingly difficult to use, as it cannot be developed in the red light so commonly associated with the "dark room." The work requires to be done in either total darkness or else in a deep green ("Series 3") light. This latter I proposed to use. Upon first entering the dark room one finds the light itself so dark as to be almost, if not quite, invisible, but within a few minutes, so sensitive is the eye to green light, not only does the light itself become visible but objects in the room as well, and one entertains doubts of the safety of the light!

I shall not weary the reader with an account of all the numerous difficulties which were encountered in the course of the work. Experience soon revealed the expedients to be adopted in eliminating these. One of these was more amusing than otherwise: I was working on a cement floor which was always somewhat damp. As my fingers became moist from the developing fluids used, I gradually succeeded in wetting the electric light contacts to such an extent that every time I reached for the same to turn the light on or off, which was, of course, every few seconds in the case of printing, I established a cir-

[14] Brown, it will be remembered, is composed of green, yellow, and red in varying combinations. Only one letter in the whole MS. (an uncial) is in a brilliant red.

cuit through my shoes touching the damp floor, and got a shock of more or less severity. The simple expedient, suggested by a member of the family, of wearing rubbers while I worked, put an end to these disturbing electric discharges![15]

For reasons of my own, which I cannot at present enter into, I wished to make the photograph the same size as the MS page and I was anxious to make this exact. To accomplish this, the ground glass of the camera must be four times as far from the object to be photographed as the focal length of the lens. Theoretically this is not difficult to manage, as the series of formulae provided by Eastman take care sufficiently of the theory.[16] But where one is concerned about extreme accuracy and the object is a MS whose every page is thick enough to necessitate a change of focus, various practical difficulties arise. On the whole, I had to re-focus the camera for every one to six pages of the MS, the camera and rack on which the MS rested being cleated down to the stand on which the work was done: refocusing required the shifting of both rack and bellows extension of the camera in order to maintain the proper ratio between focal length and distance from object to plate. Of course, a good deal of difficulty might have been avoided in this connection had we taken the MS apart and photographed each page under a glass plate, as this would have rendered one focusing sufficient for the whole MS. But it was finally decided that this procedure was too likely to result in

[15] The developer used for these plates is Eastman's D—11 formula. It is essential that it be used at a Temp. of from 65 to 70 Fahr., which is not easily maintained in the summer months even in America. The Hypo used in fixing is an acid solution of the ordinary type.

[16] One of these formulae will serve to illustrate the class: $v=(1+1/r)Xf$; where f is the focal length—in the present instance this was 8 inches; r is the desired ratio between the size of the object and the photograph—here 1; v is the distance of the lens from the ground glass. This gives for the case in hand—$v=(1+1)X8=16$. In this case the distance of the lens from the object ($=u$) was also 16 inches. The product of this formula was constantly checked by comparing measurements made with a millimetre rule of the image on the ground glass with those of the MS page itself.

disaster of one kind or another to justify the experiment. Photographing under glass would have had the added advantage of presenting the pages as a flat surface. The creases and wrinkles which parchment acquires with age render it most difficult to keep in focus all parts of the page, as a bulge that appears to the eye as a mere trifle is sufficient at close range to throw that part of the page out of focus and the result is a blurring of the writing. With my very best efforts I had at times to be content with an approximate focus for more especially the inner edge of the writing.[17]

17 The homely methods to which the student is at times reduced, while working, at any rate, under such conditions as I was forced to adopt, are well illustrated by a tabulation of a part of my apparatus. My rack for supporting the MS was an adjustable lap reading rack such as is now extensively used in college circles at home, while the stand on which both camera and rack rested was no other than a home-made portable mantelpiece made of store boxes and covered with red paper in imitation of bricks, the whole having served for a number of years its original purpose of gracing the church platform upon which Santa Claus in season made his yearly appearance! Ichabod! The photographs, it should be remarked, were taken in direct sunlight.

WHAT THE CAMERA REVEALED.[1]

The Robertson Codex is one of that large group of manuscripts, to which most New Testament manuscripts belong, which contain in each case one only of the four sections into which, for convenience in handling, the New Testament writings were divided, viz.—the Gospels, Acts and Catholic Epistles, Pauline Epistles, and Apocalypse.[2] It originally consisted of the first of these, probably en-

1 This is the second of two articles on the Robertson Codex to appear in The Indian Standard (cf. issue of August, 1928). The popular nature of the article renders it impossible to give in full the proof for statements made therein, though these are in hand and will later be published. It is to be noted as well, that much that is stated here is of a tentative nature and subject to revision.

2 Vid. "Introduction to the Textual Criticism of the NT," 2nd edit., of A. T. Robertson, D.D., LL.D., 928, page 72. The new edition of this work contains a reference to Cod. Rbt., page 101.

tire, as all four Gospels yet remain in a more or less complete state of preservation: there is no evidence to show that it contained more. The order of the Gospels is that of our English Bible (the Neutral-Byzantine order)—Mtt., Mrk., Lk., Jn. It is on the whole just such a MS as one would expect to find in one of the smaller and poorer churches or monasteries of the East during the early Middle Ages.[3] For beauty of finish it is not to be compared with the great Uncials—Vaticanus, Sinaiticus, Alexandrinus, and the purple manuscripts with their gold and silver letterings, nor with the illuminated texts of the later Middle Ages. That the MS was intended, however, from the very first for use at public worship is apparent from its containing in the hand of the original scribe the "lections," or Scripture Readings appointed for the services or the Church and various other liturgical material.

I. Appearance of the Manuscript.

Cod. Rbt. consists of 175 leaves (350 pages), written on both sides in a beautiful cursive (Greek) hand, sloping slightly to the right. When the MS first fell into Dr. Deissmann's hands, the sheets were more or less separated and there was no binding. As, however, the MS is in codex (*i.e.* book) form, this defect was soon remedied: the sheets were sewed together in the proper order and the whole bound in white parchment. Due to the long lack of a cover the outer leaves have became much soiled, the writing being in patches almost illegible: these leaves are torn. Moreover, the rough handling to which at one time or another the MS has been subjected is shown by

[3] Dr. Adolf Deissmann in a letter to Dr. Robertson under date of March 2nd, 1927, refers the codex to the Trapezunt area in Asia Minor, which is on the south-eastern shore of the Black Sea at the point where Xenophon and the valiant Greeks emerged after their long march and where they caught their first glimpse of the sea, a sight that meant "home" to them!

the fact that a number of the leaves are gone. These include the following portions:

Mtt.—1:1 to 9:33a.....	probably	34	pages
11:14b to 15:7b.....	"	18	"
26:71b to 27:31b	"	4	" =56 pages
Mrk.—1:1 to 32a.....	"	4	"
4:3a to 36b.....	"	4	"
5:13a to 29a.....	"	2	"
6:16b to 30b.....	"	2	" =12 pages
Lk. —3:8b to 24b	"	2	" = 2 pages
Jn. —7:23b to 41a.....	"	2	" =
12:30b to 21:25.....	"	40	" =42 pages

In this connection Dr. Robertson remarks that "it will be seen at once that Mark and Luke are best preserved. The leaves that are lost are mainly at the beginning of the parchment and at the end. Perhaps a little light is thus thrown on the possible loss of verses 9 to 20 in Mark 16 or whatever was the ending of that Gospel in Aleph and B; as we know today that the easiest place to lose leaves in a book is at the beginning and at the end."[4]

The MS is made up throughout of parchment of varying thickness and color, sheets of nearly white, light and dark yellow being interspersed in no apparent order. The majority of the sheets by far, however, are thick and dark, the edges being stained a deep brown. The thicker sheets have a somewhat greasy appearance, while the thinner ones are brittle and dry. The lighter sheets are usually thinner.[5]

[4] Vid. art. in "The Review and Expositor", Jan. 1928, pp. 79-80 on "A Newly Discovered Tetra-Evangelion." Dr. Robertson's list of missing passages lacks Mk. 5:13a to 29a.

[5] Of the 1st 60 pages I have noted 3 as white, 39 as light yellow, 12 as dark yellow, and 6 as undecided. Of these, 4 leaves (8 pages) are very thin, 5 moderately so, and the rest thick. Beyond page 50 there is a decided tendency for the leaves to be dark and thick; I note only 6 leaves beyond that point as being white, thin, and pliable. The thinnest and whitest leaves are: 4 (5), 6 (7), 26 (27), 32 (33), 36 (37), 42 (43), 46 (47), 48 (49), 53 (54), 112 (113), 118 (119), 128 (129), 262 (263), 278 (279).

The pages vary in size but average about 7 by 5 inches.[6]

The flesh and hairy sides of the parchment are readily distinguishable; in some cases small particles of the hair still adhere. The large Figure which accompanies the article, shows pages 175 and 176: in the lower left hand corner of page 175 are to be seen clusters of what are probably pores of the skin; these are apparent on many of the pages, being usually filled with dirt which yielded readily to the prick of a sharp instrument. It was the custom in making up a MS of this kind so to arrange the sheets that flesh side should face flesh side and the hairy sides similarly.[7] I have not noted a single exception to this rule in our MS where the text is entire; in some few cases where sheets are missing it has been necessary to bind flesh side to hairy, but the MS was not so bound originally. Pages 66 to 79 show a deep tear at the top of the page (cf. figures 1 and 3); several pages have had something spilled on them, not, I think, anything so opaque as ink—perhaps wine or milk, very likely the former at the Communion Service. Fig. 3 shows one of these pages (on the right) where a hole has resulted in the page. On pages 22, 23 and 344, 345 the stain carries through the leaf but no hole has resulted.

Some 57 pages yielded sufficient foreign material which had dropped upon them to allow of its being scrap-

6 The slight lack of uniformity in the size of the pages of a parchment MS is illustrated by the following measurements of the pages of Cod. Rbt. I have added 1 mm. in each case to the width of the page to allow for the binding. Measurements in all cases were made across the middle of the page for both length and width.

Page	Length (in cm.)	Width (in cm.)
8	14.8	11.3
21	15.05	11.3
41	14.95	11.45
102	15.1	12.0
244	15.2	12.1
338	15.1	11.8

7 vide "An Introduction to Greek and Latin Paleography", Sir E. Maunde Thompson, Oxford,, 1911, page 54.

ed off for analysis, and 45 other pages contained spots of the round, globular, or oblong type characteristically left by this material when scraped off; so that these pages had apparently contained it, too, originally. It has not been analysed as yet but it presents a glistening appearance like candle grease; so that it is probably a mute witness to the ritualistic usage of the church or monastery in which this codex found for centuries a home and in which candles played a prominent part. This material is rather generally distributed throughout the MS, though of the leaves that have survived it occurs most frequently at Mtt. 16 to 18, Lk. 1 to 4 and 19 to 24, and Jn. 6 to 12, that is, to the end of the surviving portion of John's Gospel; possibly it occurred as frequently in this Gospel at later chapters which have not survived. Perhaps Mtt. 24 to 26 and Mrk. 4 to 8 should be added to this list. An actual count of the number of times these passages occur as "lections" for the Sabbaths and Feast Days of the Greek Orthodox Church, as compared with other passages in the Gospels, appears to indicate that they were more frequently read in the services of the Church than the rest. This would, of course, account for the presence of more candle grease at these points. It gradually accumulated through long years of usage and the priest got tired scraping it off! To begin with he must have been very careless to allow the tallow to drip on to the Sacred Page; one does not much admire his technique at the lectern! He must have been the sort of person from whom we should expect such scribbling as occurs on several otherwise blank pages of our MS (cf. Fig. 3).

II. Rulings on the Page

All of the figures accompanying this article exhibit vertical and horizontal lines. These were meant to include the writing space and to serve as guide lines to the scribe. Fig. 1 exhibits minute punctures at the left side

of the page; these were made with a circular pricker known as a diabates, circinus, or punctorium, and served to space accurately the horizontal lines used as guides for the writing.[8] The lines themselves appear as colorless indentations on the hairy side of the parchment; on the flesh side they simply show through as slight ridges: there were no exceptions in Cod. Rbt. to the rule that the hairy side was chosen for the ruling. This is just the opposite procedure to that adopted in the case of the Washington Codex where the ruling was done on the flesh side.[9] The lines were made with the pointed lead known as molubdos, plumbum, stilus plumbeus, etc. Writing was done beneath the line as is the case in Hindi (cf. Fig. 2).[10]

The horizontal lines, as in the Washington Codex, are projected to the margin on the inside of the page and on this side there are no holes of the punctorium; these two facts suggest that the scribe ruled the two pages that face each other (that is, in the case of single sheets, not of quires) right across before folding. Sir E. M. Thompson suggests that "not infrequently" the scribe in this way ruled more than one sheet at a time by laying several over each other and making one impression serve for the lot.[11] I cannot think that this method was used in the present instance as the ruling appears equally heavy on the ruled pages and the impressions are equally narrow, not clear-cut on some sheets and broad and indistinct on others, as would certainly have been true had several sheets been laid over each other and ruled at once. Further, there is an inequality in the length of the horizontal lines which does not appear to match up as

8 E. Maunda Thompson, opp. cit., page 43.

9 Vid. "The NT MSS in the Freer Collection", Univ. of Mich, Humanistic Studies, vol. ix, H. S. Sanders, 1918, page 7.

10 The space included between the lines to serve for writing averaged about 12.2 cm. by 6.65 cm. The lines used as guide lines for the writing are about 5 cm, apart and the outside vertical and horizontal lines about, 35 cm, apart.

11 Opp. cit., page 55.

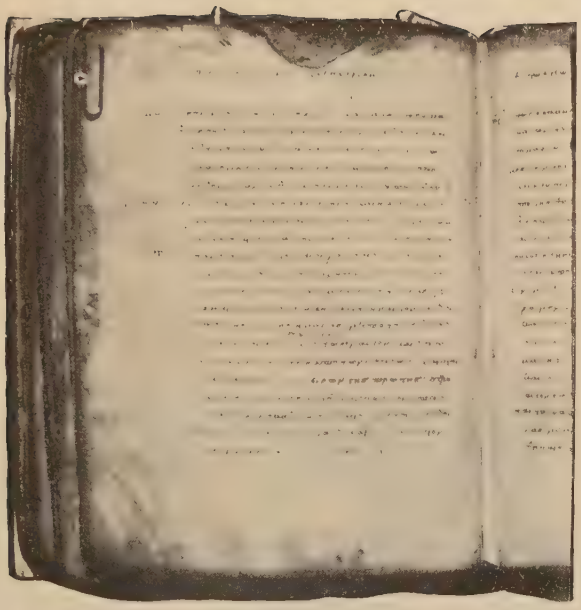

Fig. 1—Showing Matt. 27:58-66, Page 75—
Codex Robertsonianus No. 2358.

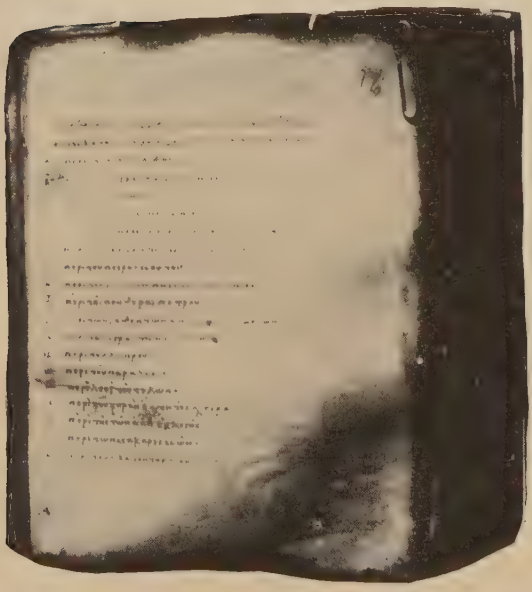

Fig. 2—"Kephalaia" or Chapter Titles to the
Gospel of Luke page 152.

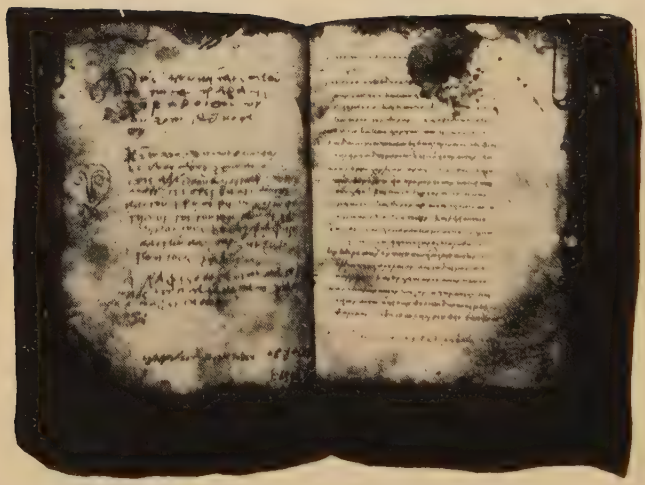

Fig. 3—left—additions of a later scribe; right—Mark 1:32-41, pages 79, 80.

between pages. In general, it appears that the original scribe of this MS was not so careful to create a tidy appearance with his alignment as he was to make his letters accurate and graceful.

III. The Scribes and their Handwriting.

The text in Cod. Rbt. is arranged in one column to the page as was customary with cursive manuscripts. There are invariably 20 lines to the page and from 30 to 40 letters to a line. The letters in the body (text) of the MS are uniform in size, except that when letters are projected into the left-hand margin to denote the beginning of a new paragraph, they are usually very slightly enlarged.[12] This enlargement in some cases is so slight as to be scarcely perceptible; it shows up in measuring.

In addition to the original scribe I identify some four or five others who have from time to time worked over, made marginal corrections, added liturgical and other references, or inserted non-Biblical material into the MS. *The same scribe wrote the text to all Four Gospels, however.* His work was beautifully done, as may be seen in Fig. 1. The handwriting is medium in size, and the letters, which are united by graceful ligatures, are formed with the utmost accuracy. This is most readily apparent perhaps in the case of certain combinations of letters which occur with great frequency and in which there is very little, if any, deviation from the standard. The writing is comparatively conservative and shows few flourishes of the type that later became popular. There are occasional rifts in the smooth flow of the cursive letters occasioned by the introduction of an uncial or capital, as was the custom of the period. This scribe added the accents and breathings but made many curious

[12] Representative letters in the text measure as follows: alpha, sigma, iota, etc=: 1 cm; gamma, kappa=: 2 cm; delta, rho, zeta, mu, chi, psi=:3 cm; lambda=:4 cm; ksi=:5 cm.

mistakes in the latter, as well as others in spelling, chiefly of the kind known as itacisms, and in word division at the ends of the lines. The ink of this hand, as of most of the others, is now brown, varying from light to dark.[13] This scribe, in addition to the text, put in the chapter headings, canons, and most of the liturgical formulae. He indicated some of the Old Testament quotations by means of the usual arrowhead-shaped sign. His abbreviations of the Sacred Names and other theological and common terms are the usual ones so far as I have noted, but I shall not enter into that subject here. This scribe was evidently a professional—what we should style in India a "katib" and he wrote in a "babu" hand, as truly stereotyped as that of the Indian Government Office to-day. Just to-day I had occasion to visit the Registrar of Deeds Office, and I was re-impressed as I looked over some old deeds with the fixed character of the "Government clerk hand" in Hindustani over a period of seven decades.

A second scribe, interested in liturgical matters only, added many "lections" throughout Mtt., Lk., and Jn. (not Mrk.). His hand is larger, not so even as that of the original scribe: his letters are uneven in size and shape and his lines are crooked. One wonders why he found it necessary to add so much to the liturgical material (I find his work on at least 65 pages of the MS) he already found in the Tetra-Evangelion when it came into his hands? Had there been a revision of the Prayer Book in the meantime furnishing what our Anglo-Catholic friends wished for in the "Composite Book" of the Church of England—"greater richness and freedom" in the service? Possibly further research will throw light on this point. He adds, among others, a whole series of "lections" of which I can find no trace as yet in the Prayer Book used by the modern Greek Orthodox

[13] There is one scarlet letter in the MS. It is written by one of the later hands=a capital Lambda on p. 156.

Church.[14] From the lack of regularity in this scribe's handwriting, as well as from his interest in Liturgics exclusively, I conclude that he was a deacon, priest, or possibly simply a lector of his church.

The work of one further scribe is of interest. Some of his handwriting appears on the left-hand page in Fig. 3. The writing is most irregular and scribbly in appearance, in green and black; the letters are ill-formed and unequal in size. Words are badly spelled. On the whole this is the work of a poorly-educated person, though doubtless of the clergy of the church in which the MS rested.

IV. Chapter Divisions, Canons, Etc.

It is a matter of common knowledge that our present system of chapter divisions was invented late,—by Stephen Langton in 1228 to be exact.[15] Similarly our verse divisions "were made by Robert Stephanus in 1551 on a journey from Paris to Lyons as he went *inter equitandum.*" Dr. Robertson adds, "I have often felt that the horse sometimes bumped his pen into the wrong place."[16] In ancient times, however, earlier systems had been worked out and of these several are to be found in Cod. Rbt.

1. *The 'Kephalaia Majora'.*

The earliest system of divisions of the text occurring in Cod. Rbt. is that known as the "Kephalaia Majora." Examples of this system make up the page shown in

14 Compare this statement with that made below relative to the striking accord between this Prayer Book and the "lections" of the first hand. The work of this second scribe may be seen in the first, large figure accompanying. It appears at the top of the right hand page.

15 So Robertson, opp. cit., page 100, and Nestle in his "Introduction to the Text. Crit. of the Greek NT," 1901, page 8; Lake, in his "The Text of the NT," 2nd edit., page 61, credits the chapter divisions to Cardinal Hugo S. Caro, 1238.

16 Vide opp. cit., page 100.

Fig. 2. This system is the second oldest known to us; the oldest occurs in the Vaticanus and Zacynthus codices. That found in Cod. Rbt. is found also in Codex Alexandrinus, of the 5th century, so that it dates back at least that far, and is probably even older. These chapter headings, which give a name to the contents of each chapter as divided according to the system in question, are arranged in lists before the Gospel to which they refer and are then repeated usually within the text itself at the proper place, being placed at the bottom or top of the page (cf. right hand page at top in Fig. 3). In Cod. Rbt. the lists are complete for the Gospels of Luke (83) and John (18); in the case of Matthew and Mark the pages are lacking which contain the lists, but fortunately the closing chapters of these Gospels are present in each case and we note that Matthew had 68 and Mark 48 of these headings, which agrees with the figures given by Lake.[17] Comparison of these chapter headings as they appear in Cod. Rbt. with those in another codex, Theta, for instance, reveals a general identity. At the same time there are a sufficient number of differences, both in wording and in actual number of the headings, to suggest that the scribes have not slavishly followed one another nor a common original. In one or more instances the scribe of our codex miscounts or skips a heading, while he of Codex Theta adds several headings in one place and omits in another: Theta has for Mtt., Mrk., and Jn. the same number as Cod. Rbt., but for Lk. it has 89.

2. *Eusebian (Ammonian) Sections.*

The second system of divisions to be noted goes by this name. They may be seen most clearly in Figure 1. The reader will note on the left-hand margin in this figure small capitals (uncials) over which a line is drawn. This sort of division is found only in the Gospels and is one of the earliest attempts to draw up a Harmony of

[17] Vide opp. cit., page 57.

the Gospels relative to those passages which agree in word or substance. Eusebius (c. 325), taking his cue from Ammonius of Alexandria (date unknown) drew up a list of these passages and then grouped them under certain heads (canons) according to whether the passage in question appears in all four Gospels, in any group of three of them, in any group of two, in any one only. He placed the corresponding numbers in the margin opposite the passage and in the canons: then beneath the number in the margin he placed the canon number in which it occurred for ready reference. Strange to say, Cod. Rbt. has only the passage numbers, but not those of the canons in which they occur. There appear to be no exceptions to this statement throughout the whole MS. In this respect it resembles the Koredethi MS (Theta), which like the former issues from the Black Sea region, though in the latter the canons are given here and there. My colleague, Professor J. Drake, suggests that this may be due to the scribe's familiarity with the text, or that of those who were to use it, being sufficient to render the use of the Canons unnecessary. One useful purpose, at any rate, was served by the sections in the MS itself, *viz.*—that of referring quickly to a passage to be introduced into the middle of a lection from some other portion of the Gospels. References back and forth in this way, though not frequent in the codex, are occasionally resorted to. The totals of these sections in Cod. Rbt. are for Mtt. 359; for Mrk. 238; for Lk. 342; for Jn. 108. The last is incomplete as Jn. breaks off at 12:30a.[18]

3. *Paragraphs.*

A third method of division, namely, that into paragraphs, also occurs in Cod. Rbt.; these correspond rough-

[18] The numbers of the Eusebian sections as given by various authors do not agree, as the following table shows: Hoskier (Col. of 604, p iii)=Mtt-355; Mrk-236; Lk-342; Jn-232. Vulgate of Wordsworth-White=Mtt-355; Mrk-233; Lk-342; Jn-232. Beermann-Gregory for Theta=Matt-356; Mrk-234; Lk-343; Jn-234.

ly with our verse divisions. They are indicated by projecting between the vertical lines to the left of the page, one, two, or even three letters of the word denoting the new paragraph,—the last in cases of letter combinations which permit of three letters, occupying this narrow space. I note actually the following numbers of these paragraphs in our MS:—Mtt. 462; Mrk. 456; Lk. 747; Jn. 369. These figures are, however, inaccurate in each case due to the fact that numerous sheets are lacking in each of the Gospels. As we noted above, there are probably lacking for Mtt. 56 pages, for Mrk. 12, for Lk. 2, and for Jn. 42. The average number of paragraphs to the page for the Gospels so far as they have been preserved is—Mtt. 6; Mrk. 6½; Lk. 5½; Jn. 6¼. If we may rely upon the paragraphs being fairly uniformly distributed throughout the Gospels, this would mean that for the missing pages we should expect to find the following numbers: Mtt. 336; Mrk. 78; Lk. 11; Jn. 262; making the totals for each Gospel: Mtt. 798; Mrk. 514; Lk. 758; Jn. 631.[19]

Hoskier calls attention to the fact that these paragraphs coincide at times with the Eusebian sections, at times with the beginning of the lections, and at times with the Kephalaia.[20] This is true; but, I think, incidental to the fact that all four methods of division were made on *the same principle—namely, that of the sense of the passage,* other factors in each case determining, of course, the number of sense passages enumerated. But since all are arranged on this single major principle there was bound to be considerable coincidence in the results.

Still he may be right in supposing (as I understand him to mean) that the Eusebian sections are responsible in large measure for the paragraphing as found in his and related MSS. The numerical correspondence noted

19 Hoskier's figures are surprisingly diverse from these for Cod. 604. They are Mtt—397; Mrk—209; Lk—368; Jn—349 vid. "Collation of Cod. Ev. 604", London, 1890, page iii.

20 Vide opp. cit, page iii.

between the two methods of division strongly favors that view. But in that case both Theta and Cod. Rbt. shew a marked development in the system away from its point of departure, for the number of paragraphs in these MSS greatly exceeds that of the Eusebian sections.

The fact of real significance in connection with the phenomenon these paragraphs present in Cod. Rbt. is, it seems to me, that Robert Stephens obviously followed the Byzantine paragraphing in making up our verses for the Textus Receptus. Proof of this cannot here be given in great detail. But the following table for several chapters selected at random throughout the four gospels will serve to illustrate it:

	Mtt. 23	Mrk. 3	Lk. 9	Jn. 11
No. verses in Text. Rec.....	39	35	62	57
No. paragraphs in Cod. Rbt.	26	27	51	39

The suggestion is obvious that Stephens followed and extended the Byzantine paragraphing. It is even possible that, if search were made among the 15 MSS (mostly very late) used by him in the preparation of his third edition, it might be found that the one upon which he worked in preparing his verse divisions supplied even more of the paragraphs ready to hand than Cod. Rbt. would have done.

V. Liturgical Material.

In this article reference has a number of times been made to the Gospel "Lections" or Readings used by the Greek Orthodox Church in its services on Sabbaths and Feast Days. These lections are set off in our MS by both the original scribe and at least one of his successors, at their beginning with the Greek letters "alpha, rho chi," an abbreviation of "archa"=beginning, and at their end with "tau, epsilon, lambda", that is "telos"= end. The former word occurs exclusively in the right or left margins of the page (cf. Fig. 1), while the latter is regularly found within the body of the text itself at

the proper place (cf. last line in Fig. 1). A small cross in the text opposite the word "arche" usually further denotes the opening of the passage. The words—"Jesus said," "at that time," etc. are ordinarily written on the margin=top, bottom, or side, near the beginning of the lection to start it off. Occasionally in the same way the simple expression "ὁ Ιησους", that is, "Jesus", is inserted in the text itself at the same point, and I have noted one place where the words "and Jesus said," which were doubtless once on the margin, have crept into the text at the beginning of a lection. A phrase at the top of the page or in one of the side margins frequently designates the day for which the reading is appointed and whether it be for morning or evening service, (cf. Fig. 1.) Many of these phrases are of real interest, as for instance,—"1st Lord's Day—of all Saints," "of the Holy Apostles," "for Saint Thekla," "1st Sabbath of Fasts," "for the 2nd Resurrection Day" (*i.e.* Sabbath) "for the Feast Day preceding the Birth of Christ," "for the Birthday Festival of the Holy God-Begetter" (*i.e.* the Virgin Mary!), "for Remembrance of Constantine and Helen," etc., etc. From the reference to the festival for the Virgin Mary it is apparent that the Greek Church has no doubts on the subject of the Deity of Christ. As evidenced both by this list from the codex itself and by the present-day Prayer Book of the Greek Orthodox Church, "Sunday" is called either "the Lord's Day" (kuriake=constr. hemera), "the Resurrection Day" (anastasimon), or "Sabbath" (sabbaton).

I have made extensive comparison of the lections as they occur in Cod. Rbt. with those in use at present in the Greek Orthodox Church.[22] Apart from lacunae there occur some 105 Gospel lections in the modern Prayer Book of that Church which one might look for in Cod. Rbt. Of

[22] For this purpose I have used "Sunekdemos Orthodoxou Christianou etoi Biblion Proseuchon," Th. K. Kountoura, D. Th., and Michael Salïberos, Athens, 1927. Of course, this identification does not extend to the nature of the text employed in this edition of the Prayer Book; I do not enter into that problem here.

these, I have been able to identify 70 lections as identical in detail with those in Cod. Rbt. There are in addition some 24 others which are repeated in the Prayer Book and which should perhaps be included in this list to the credit of our MS, leaving but 11 for which no corresponding lection occurs in Cod. Rbt. In addition, the latter contains many lections which I have not as yet been able to identify as at present in use in the Greek Church. But this large similarity, extending over a period of 9 or 10 centuries is witness to the conservatism of that great Church.

VI. The Type of Text.

The study of the text of Cod. Rbt. has not yet proceeded sufficiently to allow of generalization upon its type. One does not expect ordinarily in a cursive to find a text relatively original, even though, as is true of Cod. Rbt., it be among the earlier ones. This statement holds, although it is not quite true, as is popularly supposed, that early date means a good text, late date a poor one.[23] A late MS may have been copied directly, for instance, from a very early one of good text. Ordinarily, however, the later MSS (whether uncials or cursives) do as a matter of fact conform to the Byzantine (Syrian) standard text. They are, on the whole, of more interest from the standpoint of the history of the transmission of the sacred text than as guides to what is original and pure. We shall content ourselves here with noticing a single reading which happens to occur in Fig. 1.

The passage in question is Mtt. 27:62-66. The reader will note between the 7th and 8th lines from the bottom of the page that a word (nuktos) has been inserted, and it is at once apparent that the insertion was made by a different hand from that of the original scribe who wrote the body of the text. This second scribe added the IB in

23 Vid. Nestle, opp. cit., page 83.

the margin, as well, and is the one who added much liturgical material throughout Mtt., Lk. and Jn.; I have called him a priest, deacon, or lector (cf. above). His ink is darker and redder than that of the first scribe and his alignment of letters, which are not well shaped, is poor. This is the passage in which the "chief priests and Pharisees" are said to have come to Pilate to request that he place a guard at Jesus' tomb "lest haply," according to the American Revised Version, "his disciples come and steal him away" (v. 64). The King James Version inserted the words "by night" (=nuktos) after the first of the verbs here. The original scribe of our MS, like the Revisers, omitted the phrase "by night"; the second scribe, noting the omission of the word with which from other MSS he was familiar, inserted it between the lines here. The original scribe was right in omitting, and the second, wrong, in inserting the phrase (or rather, word, in the Greek). None of the earlier and better MSS support it, nor any of the primary versions. The earliest witnesses for it appear to be the Armenian Version, which does not go beyond the middle or early part of the 5th Century, the Peshitto (Syriac) of the same century, and the Aethiopic, which in its present form is probably much later than either of the others. There is nothing intrinsically against the reading, of course; to add the words "by night" does not conflict with anything the author has said elsewhere. But it is so readily apparent, on the other hand, why a scribe would be likely to add the expression; theft is usually committed "by night,"—anyone could have thought of that without half trying! And yet, if it were in the original, why should anyone wish to omit it? Its presence or absence is quite inconsequential to the sense of the passage; and so beyond a doubt it was absent from the original that came from the author's hand.

N. B.—I should have mentioned perhaps that I have a duplicate set of the photographs of the Gospel of Luke, which are to be bound for the Library of the Theological College at Saharanpur.

THE STRANGE JESUS

By Prof. J. A. Faulkner, Drew Theological Seminary, Madison, N. J.

It is one of the amazing things of history, the impression of likeness to us which Jesus makes and yet the impression of his difference from us, his solitariness, his uniqueness. Where do you get that combination in another? Let us look at the second element in this comparison.

There is, first, no yearning for knowledge. Great men search for truth, some in one realm some in another, but all somewhere. But such a desire is absent from Christ. He never shows the slightest wish to know the world in which he lived and the events which had been played upon it. He never confesses his ignorance, and he never seeks for information. He does not say as an eminent Father of the third century used to say, "Hand me the master," meaning the rolls of Tertullian. He does not say, "I must go to Alexandria to consult the library in the Museum and Serapeum." Of course he sunk himself in the Old Testament in his youth and young manhood, but did he always skirt the boundaries of knowledge, so to speak, a reserve of intelligence on which he had no occasion to draw, because "he knew all men, and needed not that any man should bear witness concerning man, because he himself knew what was in man" (Jno. 2:24, 25)? Why this lack of intellectual curiosity? But it does not puzzle us, nor alarm. That is most remarkable. Why should it not strike us as against the dignity and greatness of Christ? How do you explain this? Here is a man whom we revere and love, and yet who is never conscious of either ignorance or a desire to know! Can we explain this except on the ground that here is One who is not only a man but also a God?

I am struck, second, with Christ's reserve in imparting knowledge. The great teachers of ancient and modern times spoke of these matters. The later teachers filled out what he of an earlier age left incomplete or false. Thus has knowledge grown from sun to sun. But Jesus is silent on this whole vast field. Therefore in what he does say he never falls into blunders which a later age has to correct. Suppose he should have spoken of geology, or physiology, or history, and had tripped in his speech or shown himself not in advance of his time. His reserve as a teacher is one of the miracles of history. It cannot be explained except on the ground that he who needeth that no man should teach him would not interfere with the divine plan that men should seek by anxious inquiry and long toil for knowledge for its own sake. Jesus would not disturb that plan by invading a sphere which lay outside of his purpose. That he did not invade it makes Christ a solitary example of self-mastery, the only teacher that told only what he desired and left to man his own territory untouched.

I am surprised, third, at the indifference of Jesus to human friendships. If he were a man of cold or selfish nature, or haughty and imperious, that indifference would not be surprising. If he were a man of one idea, wholly taken up in one enterprise, or if he lacked some element of a sound, human nature, morbidly bashful, reserved, ascetic, then Christ's indifference to friendship might be taken for granted. But none of these things is the case. Far from being cold and selfish, he was love itself. Far from pride, he bent down to suffering and poverty. Far from being taken up with some favorite calling, his ear was always ready to listen to a tale of need, his hand always ready to minister to others. Far from lacking any element of a healthy human being, he was equally at home at wedding feast or funeral, in market place or in synagogue. Neither hermit nor man of the world he always stood aloof from human friend-

ships. Yet he craved these, and by his preference for John and acquaintance with the family at Bethany he showed that he was capable of both drawing out and giving a friend's sympathy, love and helpfulness. But he never gave himself up to that charmed circle. His friendship for John did not amount to as much perhaps as is made of it. It never called forth any remark or rebuke from the disciples, who were not without jealousy, and we should never have known anything about it if John himself had not told us. Christ had that high appreciation of woman which is a mark of every true man, and that sympathy which is not less the characteristic of ever true man. And with the unerring instinct of their sex women responded with their love and pure devotion. But the Son of Man never asked and never had a woman's love. They ministered unto him; they were in the crowds that followed him; but he never entrusted to their hearts his sorrows, and his burdens they did not and could not carry. How can you explain this separation of Christ from humanity, this divine loneliness? One with us, he was never quite one with us,—there was always a barrier, a gulf we could not cross, a "Touch me not, for I am not yet ascended unto my Father and your Father."

Another characteristic of Jesus is his lack of the feeling of dependence. This is not the mark of great men. A wise man knows his limitations. He knows where he wants help, and where he can get it. A statesman has his advisers, a commander his council of war. Even if he at times disregards military rules and the advice of his generals, he does not cut himself loose from them, they may be called in at any time to suggest plans of action. General Grant paid a generous tribute to the wisdom of brother generals. As soon as you see a man who affects independence of others, who flaunts their advice, and makes himself the fountain of wisdom, you say at once that that man is conceited, that he is a fool, and you pre-

dict a speedy collapse of his balloon. But the marvellous thing about Christ is that he never shows the slightest dependence on others, never seeks for information except to draw out a lesson, never asks advice, who never confesses himself put out, non-plussed, at his wit's end. He is always master of himself, never surprised or betrayed, he never needs help, he is never hurried nor worried, and never caught in his talk. And yet this lack of the feeling of dependence never strikes us as anything inconsistent, strange;—it seems on the contrary to be the most natural thing in the world, most natural in Christ, but most unnatural and detestable in others. How do you account for this? Not on his mother and his other friends does he lean, not on the Jewish rabbis and the great men of his nation, not on his disciples,—all of these he rebukes, instructs, warns, never once does he ask their assistance or advice.

But you say he felt dependence on God. He indeed prayed to God, whether for our sakes or his own. Did he seek God's help for himself? He had the weakness of our human flesh. The cross was heavy. "If it be possible let this cup pass from me." God's light and approval was the life of his soul. A part of the agony of redemption was the momentary clouding of that vision. But if you take his life through you will find this singular fact that, so far as we know, he does not pray to God for help or for anything that God can give him which he does not have already. His prayers are rather communions of his heart with God as a grown up son communes with his father. Does he appeal to God to help him perform his miracles? Never once. Even at the grave of Lazarus does he pray to God to help him? Not at all, only, "I thank thee that thou hast heard me," heard his desire that God might be glorified. Is he ever conscious of any outstanding aid in his mighty wonders except that constant inflowing of God's life and power which he had as eternal Son? He never says, In the name of God, arise

and walk. So that although we know that Christ prayed to the Father, we also know that those prayers were prompted by his human feelings, and that even so there is a lack of that kind of prayer which even the best Christian offers daily.

And yet I am impressed with one other strange thing about Christ. I mean a complete failure to recognize his sinfulness. This is a marvellous thing. In all ages the best men have recognized their own faults. No man except some fanatic has ever claimed to be free from all sin. In fact, the grandeur, purity and beauty of a man's life, are in direct proportion to his sensitiveness to his own imperfections and his constant strivings after God-likeness, a deeper experience of God's saving power. Thomas A. Kempis, Jeremy Taylor, John Fletcher, Rutherford, Jonathan Edwards, these saints, these burning and shining lights, confessed their sins always and sought by prayer and all means within their power to grow into the full stature of men in Christ Jesus. But Jesus himself never betrays the slightest shame or confusion, the remotest feeling of having done wrong, of having come short of God's glory. Quite the contrary. He challenges his enemies to convince him of sin. He says, "I have glorified thee on the earth, I have finished the work that thou gavest me to do." He stands out the one solitary example in all history of a man who never bent the knee to ask the pardon of God for a single fault, who never had a shade of sin to cross his mind. Not only so, except the ordinary growth in childhood, which included favor with God and men, he never advances from one stage of holiness or perfection to another, and he never desires to advance. He never knows of anything before him of attainment of purity or godliness which he does not already possess. He neither shows weakness, nor confesses it. He has a body like other men, he has all the human appetites, all the physical strengths and frailties, but in this frame he keeps a spirit of God-

like purity and excellence. But why is this lack of the consciousness of sin, which in another would argue insanity or fanaticism the most natural simple and obvious thing in the world for Jesus Christ?

Nor is there in Christ any self-consciousness of this divine power and goodness except of the mere fact that he has it. He is not susceptible to praise or flattery. The thing that mars our high endeavors is the demon of self-consciousness. "I did that well." "That wasn't so bad, was it?" "How did you like that?" It is not wrong to talk over our exploits and receive the due meed of our deeds. If we could only do great and beautiful things and never think of them! The orator to be congratulated on his speech, the commander his victories, the merchant his prosperity, the engineer his safe conduct of his charge, the scholar his learning, the minister his sermon, —this is not wrong, it is human nature. But the pleasure it gives may verge on vanity. Where just expectation for appreciation ends and pride begins, who shall say? This was what the clergyman had in mind when on being congratulated on his morning sermon, he answered, "Thank you, but the devil told me that some time ago." But when you touch Jesus all this vanishes away. There is not a trace of vanity, self-consciousness, pride over his great deeds and sayings. I can find not a particle of that pardonable human weakness in him which exists in the greatest and most God-like men. He is not looking for praise, and when we think of Him and of his life we cannot think without a shock of anyone saying to him, "How well that was done, I congratulate you on that."

Bordering on to this, is the modesty and mildness with which he bore himself. He never pushed himself forward, and though he asserted his claims he never championed them. He never seemed overly anxious that men should believe on him. Now and then he told plainly who he was, said astounding things about himself, but only occasionally and not to all comers. He had no de-

sire to rule or even to lead. Before his simple and unassuming bearing all self-seeking falls back abashed. He did not cry nor lift up his voice, he did not break the bruised reed nor quench the smoking flax. He never pushed anyone aside to make way for himself. Man or God or both, how humlbe! He did not but he could have said for himself the third Beatitude.

All these things cause me surprise when I think of Jesus. He is a man and yet he never acts nor speaks entirely as the normal man. There is always something behind, beyond, beside! As soon as I begin to think, O yes, here is a man like the rest of us, something starts up and shows me, O no, here is not a man like the rest of us.

The most puzzling fact has not been mentioned yet—there is no aspiration after God. Other great men show their greatness most when most they desire to know and love God. The Psalmist breaks out, "As the heart panteth after the water brooks so panteth my soul after thee, O God, my soul thirsteth for the living God." Moses longed for the vision of God, "Show me thyself, and I shall be content." St. Paul and Augustine and all eminent men and women of the Church, the mighty lights of history, tried to find out God. For the vision of his truth, for the light of his glory, for the companionship of his love, they sought and prayed and cried and lived. Let me know thee, O God, and I live and die content, was their constant word. Christ had none of this. He never searched for God, he never longed for fellowship with God as with one afar off, he never made it appear that he and God were at a distance, so that God could be known to him more perfectly by prayer, by study, by a life of faith and love and hope, than he was already known to him. On the contrary: he claimed to rest on the very bosom of God. He said, "No man hath seen God at any time, but the Son of Man who is in the bosom of the Father hath declared him. The world hath not known

thee, but I have known thee, and these have known that thou hast sent me. Hast thou been so long time with me, Philip, and yet hast thou not known me? He that hath seen me hath seen the Father." Then all contradictions dissolve. All is natural, harmonious. If Christ were man I do not understand him; if Christ were God I do not understand him. But if Christ were as he claimed, man yet eternal Son of God (not simply God in man, for God is in every man and especially in his saints), the miracle of his uniqueness though a miracle still is not a puzzle. All is consistent, natural; nothing shocks, nothing alarms. Before him we bow in holy adoration as the magi before the manger, and offer him gifts,—the best that we have, love, life and service. And how can anyone look upon these facts and pursue a course of selfish and sinful living? How can he forbear casting himself down before the Christ and swearing eternal allegiance?

Book Reviews

I. PSYCHOLOGICAL, EDUCATIONAL, PRACTICAL.

Methods of Private Religious Living. By Henry Nelson Wieman. The Macmillan Company. New York. 1929. 220 pp. $1.75.

Dr. Wieman is a professor in the Divinity School of the University of Chicago, where he teaches philosophy of religion. This book is unique in more ways than one. First of all, it makes intensely interesting reading, notwithstanding that it is in the somewhat difficult field of the Psychology of Religious Experience. The author has a vividness of style and a concreteness of illustration that effectually take away dullness and tediousness. The next distinction of the book is that it proposes so to universalize religion, worship, prayer, that one may in essence appropriate the values of religion, worship and prayer without being religious, without belief in God and without praying! Perhaps this is stating it a little baldly, but after due allowance is made for exceptions and provisos, it gets back essentially to this conclusion.

Take the following ingenious reasoning: "A man who thinks he doubts the existence of God still believes that something is most important. When he denies God he is merely asserting that what others hold to be most important and call God is not supreme or does not exist. But in his belief something else is supreme and does exist or has objective being of some sort. This something else is for all practical purposes what he believes God to be, although he may be mistaken in holding it to be so important. He probably is mistaken in at least some of his ideas about it. None of us has the whole truth; all of us are subject to error in our beliefs about God. But all of us can and should worship whether we use the word God or not. Thereby we shall attain a more adequate idea of God."

"Religious life" depends fundamentally upon private and public worship. The author insists that "a man does not need to believe in God in order to worship." "But one thing is certain: every man needs to worship, whether or not he uses the word God." "Worship consists in finding out what is wrong with oneself and then establishing that personal attitude through which one can receive from sources outside himself those influences which will correct the wrong which is in him." The chief end of public worship is "to produce the emotional glow and satisfaction that comes from feeling that we are all together and having the same experience." The integrating process which takes place, in private and in public worship, in which one realizes his need and secures its effective supply, may for all practical purposes be called "God." Having effectually achieved this integration, or having brought God into one's life, one is then prepared for the religious release of energy, the reconstructing of society, the meeting of crises, the enjoyment of life, the experience of mysticism—each of these consequences becoming a chapter of the book.

Here is a new kind of "Christian Science." It has the advantage of putting religion within the reach of all, but whether the religion described would be worth reaching the reader must determine for himself. G. S. Dobbins.

The Psychology of Religious Awakening. By Elmer T. Clark. Macmillan Company. New York. 1929. 170 pp. 12.50.

Professor Clark is a member of the faculty of Religious Education, George Peabody College for Teachers, Nashville, Tennessee. This book is the result of an extensive investigation of the so-called "conversion experience," and is the most comprehensive and accurate inquiry which has appeared within recent years. The author has followed fairly closely the questionnaire method introduced many years ago by Starbuck and elaborated by Hall, Coe and others more recently. By means of a carefully devised questionnaire the author sought to secure data from

a wide variety of sources regarding (1) types of religious awakening, (2) the age of religious awakening, (3) theology and religious awakening, (4) religious training and religious awakening, (5) environment and religious awakening, (6) emotional life and religious awakening. The data secured are carefully organized and tabulated, and the case-anlysis method employed. The study leads the author to classify the conversion experience as being of three general types: the "definite crisis" type in which a real emotional crises is passed; the "gradual" in which religion dawns by a developmental process; and the "emotional stimulus" in which the individual regards some specific event as the beginning of religious consciousness. The study indicates that about one-third of the persons interviewed experienced the definite crisis and emotional stimulus type of awakening, while two-thirds belong to the gradual type. It is interesting to notice that the author's investigation indicates that the model period for religious awakening is at present from the tenth to the fourteenth year, the "conversion peak" being in the twelfth year.

It should be borne in mind that Professor Clark is a Southern Methodist and that his findings coincide rather sharply with the theological position of the religious group to which he belongs. He has assembled some exceedingly valuable material, and has interpreted the results in scholarly fashion; but it is well to remind oneself that the questionnaire method has many weaknesses, one of which is that it very easily lends itself to arriving at conclusions which were already believed.

G. S. Dobbins.

Studies in Deceit. By Mark A. May and Hugh Hartshorne. The Macmillan Company, New York. 1928. 300 pp.

At the 1922 meeting of the Religious Education Association it was proposed that there be inaugurated a series of "Studies in the Nature of Character," the inquiry to seek a five fold objective: (1) A study of the actual experiences of chil-

dren which have moral and religious significance and the effects for periods of time of the moral and religious influences to which children, youth, and adults have been exposed. (2) The application of the objective methods of the laboratory to the measurement of conduct under controlled conditions. (3) The engaging of one or more full-time investigator and associate with them advisers and assistants. (4) The securing of collaboration by various institutions and groups. (5) The making of the results of the study available in both technical and popular forms.

After extended consideration, it was finally determined in the spring of 1924 to place the inquiry in the hands of Dr. Hugh Hartshorne, then professor of Religious Education at the University of Southern California, and of Dr. Mark A. May, then professor of Psychology at Syracuse University, with Professor Edward L. Thorndike of Columbia University as general director. This volume is the result of five years' intensive study of the problem by Professors Hartshorne and May, with the assistance of a notable group of advisers. It is unquestionably the most valuable piece of work in this field, and will commend itself to every student of character education.

The project undertaken is the measurement of moral character and of the factors which enter into the making of character. Since honesty is generally recognized as a fundamental basis of all character, it was determined to make honesty and its opposite, deceit, the focus of attention in the study. In the application of the scientific method it became at once necessary to devise a series of "deception tests," in order that a complete picture of an individual's tendencies to deceive might be compiled. Having studied exhaustively the situations in which honesty and dishonesty manifest themselves, the problem then became that of analyzing the underlying causes of strong and weak traits of character, and of evaluating these factors for purposes of education.

A mass of matterial was accumulated during the five years which is carefully organized and interpreted. It is exceedingly

interesting to note certain general conclusions which are reached by the authors, the most important of which may be summarized as follows: "We find that one form of deceit or another is definitely associated with such facts as dullness, retardation, school grade, emotional instability, socio-economic handicaps, cultural limitations, certain national, racial, and religious groupings, suggestibility of certain type, frequency of attendance at motion pictures, and poor deportment at school.

"Deception runs in families in about the same way as intelligence, eye color, or height. This dose not prove of course that deception is inherited, but only that certain things are found together. Deception also goes by gangs and classrooms. A pupil resembles his friends in his tendency to deceive.

"Where relations between teachers and pupils are characterized by an atmosphere of cooperation and good will, there is less deception, and to this effect the general morale of the school and classroom also contributes. On the other hand, attendance at Sunday school or membership in at least two organizations which aim to teach honesty does not seem to change behavior in this regard, and in some instances there is evidence that it makes children less rather than more honest

"Honesty appears to be a congeries of specialized acts which are closely tied up with particular features of the situation in which deception is a possibility, and is apparently not greatly dependent on any general ideal or trait of honesty. Motives for cheating, lying, and stealing are highly complex, and are specialized just as are the acts of deception. The most common extraneous motive is the desire to do well in class.

"Deceit as a social problem can probably best be tackled by controlling the child's major experiences in such a way as to make deception unnecessary and by building up a series of behavior habits characterized by integrity of performance and intelligent grasp of the social significance of honor. As an individual problem, honest conduct is just one aspect of the total character of the child and has no real significance for his moral welfare apart from its relation to his self-organization."

This is not a book for popular reading, but is indispensable to the nature student of Religious Education. Whether or not one agrees with the authors in their general conclusions one is compelled to admire the fidelity with which this vast mass of evidence has been accumulated, organized and analyzed.

G. S. Dobbins.

Character Building in Colleges. By W. A. Harper, President Elon College, North Carolina. 1928. Abingdon Press. 237 pp.

What is a modern college for? Too often it is taken for granted that the college is primarily for the sake of aiding the student to acquire such knowledge and skill as will enable him to be more successful in a business or professional career. President Harper frankly challenges this conception. He reviews the prevalent ideals of representative colleges, and quotes from leading contemporary educators and administrators in the effort to show the conflicting views which have arisen, but the rapidly developing consensus of opinion is that the ultimate objective of the college must be in line with the objectives of Jesus—transformation of life and development in Christian character.

President Harper turns his attention particularly to the Christian college, and frankly raises the question, "When is a college Christian?" He gathers a variety of answers to the question, and after a careful analysis of the strength and weakness of these carrying descriptions, proposes a test of his own which is too valuable not to quote in full. "If, therefore, the alumni of an institution exhibit in their daily life and conduct the spirit of fraternity, fellowship, brotherhod, human helpfulness, and consecrated life in the service of their weaker brothermen as a duty and not as a gratuity! if they employ the method of co-operation in season and out of season; if their general attitude is devoid of selfish competition and animated by unalloyed devotion to the cause of human uplift and happiness in the name and for the sake of Christ, we have a fourth good reason for properly classifying such an institution as Christian."

The remainder of the book discusses tendencies in church college education, and proposes a more definite Christian program for these insitutions. That the distinctively Christian college has a precarious future is readily acknowledged by all who know the facts, and this sympathetic discussion will provoke much concern for these struggling institutions which confront in our day many difficulties and handicaps. G. S. Dobbins.

Human Nature In Christian Work. By A. H. McKinney. W. A. Wilde Company, Boston. 1928. 220 pp.

The author is a writer of popular books for Sunday school teachers and other Christian workers. In this volume he has undertaken to produce an "applied psychology" which will be of value to the average Christian who is without technical training in psychology. The writer is a keen observer, a careful student of human nature, and has a fairly good background of technical psychology which he studiously keeps in the background. The book is replete with interesting illustrations, and its reading will no doubt be profitable to those who must deal with people in the loose organizations in our churches where tact and insight are sometimes of more value than teaching skill.

G. S. Dobbins.

Developing Personality in Boys. By W. Ryland Boorman. Macmillan. New York. 1929. 250 pp. $2.50.

There are in general two kinds of books dealing with adolescence—the popular, practical variety for the use of volunteer teachers and leaders in the Sunday school and young people's societies; and the scientific, critical studies intended for technical students. This book belongs to the latter group, although it will prove distinctly valuable to any thoughtful worker with boys.

The author's concern is not primarily with methods of dealing with boys during the "fool-hill" period, but rather he proposes an investigation as to the nature and meaning of personality and how it is organized. He recognizes the tremendous importance of the early adolescent period as a time when personality is being finally shaped, and undertakes to show what are the principal factors in the shaping of personality during these crucial years of adjustment. With deep insight he shows how personality becomes over-organized, unorganized, and disorganized, and then proposes a technic for the re-organization of personality. He combines the case-work method with critical analysis, and lays before the reader invaluable sources for the reaching of individual conclusions. The book has very little religious application, but deals with the subject largely from the psychological viewpoint.

G. S. Dobbins.

Building The Intermediate Department. By Mary Virginia Lee. Sunday School Board of the Southern Baptist Convention, Nashville. 1929. 183 pp.

Miss Lee has served for some years as secretary of the Intermediate Department of the Sunday School Board, and in this capacity has made an intensive and extensive study of the problem of reaching, holding, teaching, utilizing boys and girls of the Intermediate age. This book is intended as a practical guide in organization and administration of the Intermedate Department, and is filled with indispensably helpful material for teachers and officers of this department. It is significant that so much of specialized knowledge and skill are being brought to bear upon the problem of attracting and keeping our big boys and girls in the Sunday school. This book becomes one of the specialization texts in the Sunday School Board's Teacher Training Course, and should be in the hands of every teacher and leader of teen-age boys and girls in our churches.

G. S. Dobbins.

The Christ of God. By S. Parkes Cadman. The Macmillan Company. New York, 1929. 180 pages. $1.75.

Here we have the lectures that Dr. Cadman gave on the Shaffer Foundation before the Northwestern University, Evanston, Ill. There are five lectures under the following titles: "The Christ of Christian Tradition," "The Threshold Approach to the Person of Christ," "The Christ of A Growing Experience," "The Christ of the Modern World," and "The Christ of Tomorrow."

All who have heard Dr. Cadman over the radio—and that means nearly everybody in America, for he is now the official radio preacher of the Federal Council of Churches and the National Broadcasting Company of America—will welcome this volume. They will find the same racy style, with never a dull moment. He is a refreshing, entertaining, gripping preacher, and the same sort of writer.

The point of the book is to call all Christians—Modernists, Fundamentalists, Traditionallists and all others who bear the name Christian—to unite their emphasis and effort upon a vital Christianity and social Gospel under Christ as Lord.

H. W. Tribble.

II. THEOLOGICAL AND BIBLICAL.

An Introduction To Biblical Archaeology. By George S. Duncan, Ph. D., Professor of Egyptology and Assyriology in American University, Washington. Revell Company, New York. 174 pages. $1.75 net.

Though the science of archaeology is comparatively young it has practically reconstructed the general outlines of the biblical world. The results of recent investigations in Palestine and the Middle East have been most favorable in corroborating and

illustrating the trustworthiness of the scriptures both of the Old Testament and the New. Archaeology alone is bringing forth new facts as subject-matter for biblical criticism and is doing tremendously effective service in combatting, undermining, and refuting the whole subjective reconstruction of Old Testament religion—so ably advocated by advanced critics. Students of the Bible, and all who cherish the facts of its revelation and inspiration, may confidently welcome all of the light which excavation and investigation can throw upon its contents. In most unexpected ways the shovel is revealing to us that even in the mounds of ancient civilizations God has not left Himself without witness. Many books are being produced to set forth the bearings of such recoveries on the Scriptures, ranging from the highly technical to those easily understood by the layman. Dr. Duncan, in the work under review, adopts the latter approach particularly in that he is concerned with the bearing of such discoveries on some of the more important teachings of the Bible. To this extent the book may be assigned to the sphere of applied archaeology. It has many excellent features which will enable the reader to obtain a good view of the field of excavations, though the data are by no means comprehensive. The author is definitely committed to the progressive wing of biblical critics as opposed to the conservative—to use his own terminology. As a consequence he is fully sympathetic with many of the positions advanced by the liberal schools and is inclined to place a higher value on the critical hypotheses than is done in more conservative quarters. It is well to remember the significant statement of Professor Kyle that "no one can point to a single definite particular of archaeological evidence whereby any one of these theories is positively sustained and corroborated." The work of uncovering the past is necessarily slow but the labor is worth all that it costs. While the spade is teaching us to walk cautiously it has also cleared away a great deal of ground whereon we can stand with confidence. As a description of that process which is now in full swing in biblical lands, this book may be read with pleasure and with genuine profit.

J. McKee Adams.

The Romance of the English Bible. By Laura H. Wild, Professor of Biblical Literature, Mount Holyoke College. Doubleday, Doran Company. New York. 299 pages. $2.50 net.

The right of the common man to understand the Bible is one of the fundamental tenets of evangelical Christianity. The recognition of that right may be fairly attributed to John Wycliffe, who practically completed the translation of the Latin Vulgate in 1383 and gave to English-speaking people their first version in the mother tongue. Prior to Wycliffe, and largely as the recognition of the rights of the laity in the Scriptures, other attempts were made to put the Bible into the vernacular (Anglo-Saxon),—effort which glorify the names of Caedmon, Bede, and Alfred. In spite of the absence of scholarly equipment and modern sources for biblical study, there was a long line of translators who felt themselves under compulsion to make the wealth of Scriptures available to the ordinary man and in a language which *he* could understand. The work of William Tyndale is epochal in the accomplishment of that ideal. He not only had access to the Greek and the Hebrew Scriptures but was able, through rare preparation, to translate them in such a way, both in spirit and language, that the product of his labor was incorporated in the Version of 1611, the King James. The combination of Tyndale and the Version of 1611 constitutes the greatest single achievement in English translations. Even today it stands in possession of the honor of our greatest English classic. Will it be surpassed or supplanted? In answering the question one is brought at once into the presence of numerous versions since the King James, particularly the Revised Version of 1885 and its American Edition a decade later, together with a long list of Modern Translations which indicate a steady progress in English translations. Now the history of this scientific movement to reproduce the spirit and meaning of the Scriptures in another tongue is called by the author "*The Romance of the English Bible.*" The development of the movement is not made to hinge on scholarly achievements primarily—though they are appraised with rare appreciation—"it is lifted to another level

where the story of the repeated outbursts of forceful creative production can be seen and told. Mere translation into the expression of one's time so that a message grips as if it were originally spoken in the English is due to something more than the mere skillful handling of a scholar's tools. Behind it must be that *elan vital* that binds God and humanity together in an eternal bond." It is the adoption of that prophetic insight which leads us to duly recognize the marvelous achievements of English translators up to the present and encourages us to believe that the full fruition of consecrated investigation has not yet been attained,—the best is yet to be. There will be general agreement that Professor Wild has accomplished this work in a most satisfactory manner. It should have an extensive circulation, especially as a text-book in English Bible courses where first-rank material is greatly needed. Ministers with one accord will welcome this volume as a most helpful guide to the appreciation of the English Bible, our heritage.

J. McKee Adams.

The Reconstruction of Belief. By The Rt. Rev. Charles Gore, D.D., formerly Bishop of Oxford. Charles Scribner's Sons. New York. 997 pp. $2.75.

"A reasoned statement of the Christian faith for the average educated man" is the ideal of the author and manifestly the estimate of a very numerous public. The separate volumes, published in 1921, 1922, 1924, attracted much attention from the appearance of the first one. The combining volume made available the entire group at a price which is amazing.

Bishop Gore is one of the strongest men influencing the mind of Christendom in the realm of theological thinking in this generation. He is what one may call an evangelical modernist, a frank sacramentarian in the sense of sane mysticism, a very human, open and direct writer. His work is singularly free from dogmatism and proceeds with modesty and yet firmness to handle the questions of faith in the light of modern thinking.

Writer and reader will often disagree about this or that item. One will be fully convinced where the other is undecided and *vice versa*. Yet all the way it will be as if two friends fully believing in the integrity of purpose in the loyalty and spirit of each other were traversing the fields of Christian doctrine and life. The author's range of learning and acquaintance with the literature of apologetics add to the respect which his reverent spirit inspires. W. O. Carver.

Jesus As He Was. By F. M. Blakiston. 1928. Williams and Horgate, 38 Great Ormond Street, London, England. Pages 167. Price 6 s net.

The author has made a not unsuccessful attempt to look at the world of Jesus as he did and to ask how Jesus would regard our modern problems (private and public). But it is inevitably largely subjective as when he says that it is incredible that John and Jesus had not often discussed his Messiahship before he appeared for baptism whereas John himself affirms that he was to recognize the Messiah by the Holy Spirit coming upon him. The deity of Christ is left to one side save by implication. But the book will stimulate some minds.

A. T. Robertson.

A Short Introduction to the Gospels. By Burton and Willoughby. The University of Chicago Press, Chicago. 158 pages. $1.75 net.

This well known work of Dr. E. D. Burton, first published in 1904, with various editions after that date, now makes its appearance under the names of Burton and Willoughby, though in many respects, especially in those sections which relate to the Synoptic Gospels, the original text remains practically intact. The author's views with reference to the composition, authorship, probable date and purpose of each of the Gospels, are familiar. This is particularly true of his summary of the ele-

ments and probable solutions of the synoptic problem. In the revised edition, however, there is a substantial body of material relating to the Gospel of John—material which reflects a complete reversal of the conclusions reached in the original work. Regardless of the fact that there are many points on which the consensus of critical opinion is against him, Dr. Burton's views are not the results of careless scholarship but the product of conscientious investigation. Perhaps one should not expect a prevailing unanimity where the field of study is so large and characterized by so many complications. Those who have followed the author in his previous work will be interested in the revised edition for the sake of noting such changes as have been made or differences of conclusions reached, while those who read the work for the first time will be impressed with the honesty of the author and his great ability. But the appeal to the Scriptures is determinative and ultimately the views which will prevail will be found in perfect consonance with the writings themselves.

J. McKee Adams.

And He Was Made Man. An Introduction to the Study of the Gospels. By Leonard Hodgson, M. A., Professor of Christian Apologetics in the General Theological Seminary, New York. 1928. Longmans, Green & Co. New York. Pages 216. Price $3.50.

Professor Hodgson has written an able book, but it is not an "Introduction to the Study of the Gospels" in the ordinary sense of these words as he himself confesses in his Preface. It is rather a discussion of the philosophical and theological presuppositions with which young ministers, for instance at Magdalen College, Oxford, where Professor Hodgson once taught. There is no doubt about the fact that men approach the New Testament with all sorts of philosophical, theological, and scientific points of view. As a matter of fact, in the United States one may gain his B. A. degree with no serious knowledge of history, philosophy, not to say Greek. Professor Hodgson writes helpfully for those who can follow him, but one doubts

if all of them can do so. He does not make the Virgin Birth the only way by which a real Incarnation is possible and he declines to say what the Resurrection of Christ was or is. About the Fourth Gospel he asks if the Synoptic Gospels are credible apart from the conception of Christ found in the Fourth. Professor Hodgson aims to be fair and to be helpful to those who may be befogged by certain modern tendencies. To such the book will be useful. There are many voices crying in the air today and Professor Hodgson may catch the ear of some who need just his line of thought. A. T. Robertson.

Commentary On The Bible. Edited by Arthur S. Peake M.A., D.D. and A. J. Grieve, M.A., D.D. London. T. C. & E. C. Jack, Limited. 35 Paternoster Row, E. C. 1014 pages. 12.6 net.

This is an outstanding contribution to the field of Bible interpretation. Dr. Peake is recognized all over the world as an authority on the Old Testament and the New Testament. He has put into this great volume a mass of work and his efforts have made possible a work that will abide.

He has had associated with him a staff of sixty-one contributors. Some of the best-known of these are: Professors Bennett, Box, Brooke, Cooke, Davison, Foakes-Jackson, Gordon, Jones, Kennedy (A.R.S.), Kennett, Lofthouse, McFadyen, Moffatt, Moulton, Oesterley, Robinson, Skinner, Streeter, and Wade.

It is "designed to give, with precision, and yet in a popular way, the meaning of the original writers." It is not a devotional or a homiletical commentary. It is designed for teachers and laymen who are in search of a brief explanation of the Scripture passages.

In the introduction we find the following subjects discussed quite fully: "The Bible: Its Meaning and Aim," "The Bible As Literature," "The Holy Land," "The Languages of the Old Testament," "Canon and Texts of the Old Testament," "The Development of Old Testament Literature," "The Nations Contemporary with Israel," "The History of

Israel," "The Religion of Irael," "Weights, Measures, Money and Time," "The Chronology of the Old Testament," "Introduction to the Pentateuch," "The Language, Text, Canon and Literature of the New Testament," "Jewish History," "The Roman Empire in the First Century," "The Religious Background of the New Testament," "The Chronology of the New Testament," "The Life and Teachings of Jesus," and "The Synoptic Problem."

Some of the sections are far from satisfactory to one who accepts the Bible as God's inspired message to men. There are places where the Supernatural is quite completely eliminated. On the whole, however, it is a valuale book and one that will be exceedingly helpful to those who are sufficiently prepared to use it.

The debt we owe to Professor Peake is a large one.

KYLE M. YATES.

The Formation of the New Testament. By Edgar J. Goodspeed, Professor of Biblical and Patristic Greek, University of Chicago. The University of Chicago Press. 210 pages. $1.50 net.

Professor Goodspeed adds another volume to his many contributions on the general topic of the New Testament. His previous works on *The Making of the English Bible,* and *The Story of the New Testament,* presented in popular style and seeking to answer numerous questions raised by inquiring minds, have been well received. His interest in the New Testament field is further evidenced by the recent publication of *The New Testament: An American Translation*—a work which has been so highly commended on all sides. The present study, *The Formation of the New Testament,* has for its province the historical development of the canon of the New Testament and the vitally related questions in connection with its marvelous growth. "We are witnessing a great increase in intelligent interest in the New Testament, its origin, and its message. Many thoughtful people are keenly interested

in how the New Testament arose; who selected the books, and on what grounds some were chosen, and others left out. In response to this interest, and in the hope of the analyzing a little more definitely the process of the formation of the New Testament, this book is written." To the accomplishment of the task, Professor Goodspeed brings a fine combination of seasoned scholarship and intellectual interests possessed by few writers on the subject. Of course the work is splendidly done. No doubt objections will be raised concerning some of the views held by the author, but even where such dissent is expressed there will be a genuine appreciation of a work which has many excellent features.

J. McKee Adams.

The Gospel According to St. Matthew. By B. T. D. Smith, M.A., Sidney Sussex College, Cambridge. The University Press, Cambridge. 1927. pp XI and 222.

This volume is a new commentary in the series of the Cambridge Greek Testament. The previous edition of Matthew in this series was edited by A. Carr, M. A. The commentaries in this series have been, considering their size, of general excellence. This volume is no exception. But one feels that this volume is too brief. Too many passages are passed over without any comment—passages on which one desires information. The author knows the problems of recent criticism.

W. Hersey Davis.

The Bible For Youth. By R. C. Gillie and James Reid. T. C. & E. C. Jack, Ltd., London and Edinburgh. 1004 pages. Six Shillings net.

In recent years many attempts have been made to adapt the Bible to the minds and thoughts of different classes of our people. These editors have produced an interesting volume for the youth of the world. They have selected certain stories and incidents of the Bible that should appeal to the young people and put in "in-

troductions and notes to make them intelligible.'' They discuss such questions as ''Miracles,'' ''the Creation,'' ''the Story of the Fall,'' ''the Flood,'' ''the Call of Abram,'' ''Dreams,'' ''Manna,'' and all the other subjects that naturally come up in the progress through the Bible.

The standpoint is thoroughly modern. The authors seem to have a high regard for the Bible and its message but they insist upon the modernistic platform.

It is a beautiful book and might prove useful to a wise teacher or pastor but it cannot be recommended for young people.

KYLE M. YATES.

The Scriptures In The Making. By Abigail Pearce, Professor of English, Michigan State Normal School. The Macmillan Company, New York. 205 pages. $2.00 net.

The Preface indicates specifically the province of this work: (1) The history of the making of the books of the whole Bible; (2) Their crystallization into the canons of the Old and the New Testament; (3) A study of the use and history of a few of the best old manuscripts; and, (4) A summary of the noted versions from the Septuagint down through the centuries to the great English versions and the modern-speech translations. The general outline of the proposed studies, while comprehensive, sets forth the vital relationships in the gradual formations of the canons of the Old and New Testaments, as illustrated in the history of the books regarded as canonical, together with the critical principles and literary evidences which seek to throw light on the development of the Scriptures. The avenue of approach adopted by the author is clearly in sympathy with the critical premises of the Graf-Welhausen School for the Scriptures of the Old Testament, particularly the documentary hypothesis of the Mosaic writings, the Pentateuch, and in the case of the prophecy of Daniel which is immediately placed in the era of the Maccabees. In the New Testament developments the Gospel of Mark is dated about 70 A. D. and thus far removed

from its generally accepted position in point of time and also in point of its relationship with the other Synoptic Gospels. It should be said, however, that the author's treatment is not, strictly conceived, from the technical standpoint, hence critical questions are largely in the background. Special attention is called to the chapters on *The Romance of the Old Manuscripts, Important Early Versions of the Bible, The First English Versions, The Later English Versions,* and *Twentieth Century Versions.* These chapters are exceedingly well done and may be studied with marked profit. The Bible is still at the center of modern scholarship, criticism, and research. Its preservation is one of the marvels of history. An appreciative understanding of the elements which enter into its production and preservation must necessarily react most effectively on the minister who seeks to explicate its meaning. J. McKee Adams.

The Gospel of Matthew. By Theodore H. Robinson, M.A., D.D., Professor of Semitic Languages, University College, Cardiff. Doubleday, Doran and Company, Garden City, New York. 1928. $3.50. pp 1-XX, 237.

This volume is a unit in the series *The Moffatt New Testament Commentary.* It is put out under the editorship of Dr. James Moffatt and is based on his *The New Translation.* In the Editor's Preface Dr. Moffatt writes: "The idea of the Commentary arose from a repeated demand to have my New Testament translation explained; which accounts for the fact that this translation has been adopted as a convenient basis for the commentary. But the contributors have been left free to take their own way. If they interpret the text differently, they have been at liberty to say so." "The aim of this commentary is to bring out the religious meaning and message of the New Testament writings." One may well doubt the value of a commentary (on any book of the New Testament) that is based on anyone's translation, however so good. The explanation of a translation surely ought to be based on the original language from

which the translation was made. The translation in XVI:19 "will be prohibited" and "will be permitted" is not an accurate translation of the two verbs in the original. They are translated as simple future passives (suggesting a punctiliar future, whereas they are in Greek periphrastic future *perfect* passives; the participle stresses the *kind of action.* Again in XXV:29 the translation of the articular participles has missed the idea or meaning of the participle so used and the *Aktionsart* of the verb stem. Consequently the comments on these passages are based on a mis-translation. Yet on the whole the translation is good. And one may wish a commentary on a translation.

The general form is a running comment, and thus provides for the continuity of thought. It has many fine passages. It is well done from its standpoint. Its physical make-up is excellent.

W. Hersey Davis.

The English Bible and Its Story. By James Baikie, D.D., F.R.A.S. J. B. Lippincott, publishers. Philadelphia. 318 pages. $5.00 net.

This is a simple, straight forward account of the growth of the English Bible, from the earliest days of Christianity in England to the present time. A large place is given to the story of some of the scholars, saints, and martyrs who have been instrumental in giving a vernacular Bible to the English-speaking races.

Dr. Baikie discusses quite fully the making and preservation of the early manuscripts and versions. We are introduced to the Septuagint translators and Jerome. The most interesting period of the development, however, comes with Caedmon, Wycliffe, the Lollards, Tyndale, Erasmus, Coverdale, John Rogers, Thomas Cromwell, Whittingham, the Bishops and King James. It is one of the most thrilling stories yet written. The reviewer opened the book to examine it and continued through all the three hundred pages with "breathless interest." It is the record of a sublime struggle for truth. These heroes and martyrs labored and sacrificed and died that we might have our Bible.

It will be found helpful for everyone who wants to understand and appreciate our English Bible. For those who would conduct a class or deliver lectures on this subject this book will prove a valuable possession. For one who loves a thrilling story, exceedingly well told, this volume will meet the need.

KYLE M. YATES.

Brother Saul. By Don Byrne. New York. 1927. The Century Company. 487 pp. $2.50.

A dramatic novel, purporting to be the life story of Saul of Tarsus, the terrible wolf of the Sanhedrin and the right arm of the Church. The main current of the Rabbi-Apostle's life as known from the Scriptures is followed, the well-known friends and enemies of Paul all come in for parts and much of their lines are quoted exactly from the New Testament.

The history, social conditions, political complexes and religious passions of the time are set with vivid clearness for the scenery and background and are described in person and personality in living character.

The Author has used great liberty in handling the materials and the personal slant is distinctly apparent whenever he describes a scene or portrays a character. The work is more to be praised as a work of art than as a record of fact.

W. O. CARVER.

The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity. By David L. Cooper, Superintendent of Jewish Department of the Bible Institute of Los Angeles. The Evangelical Press. Harrisburg, Pennsylvania. 1928. Pages 362. Price $3.75

Professor Cooper undertakes to show by careful interpretation of the Old Testament prophecies in the Hebrew text that the Messiah of promise is regarded and treated as the Second Person of the Trinity in the Old Testament. Hence the book makes

an appeal to open-minded Jews who stumble at the New Testament picture of Jesus as the Son of God. Professor Cooper contends that the Trinity is taught already in the Old Testament and hopes to convince Jews of today that Jesus of Nazareth is the fulfilment of these prophecies. Certainly that is a laudable purpose. It was the main contention of Paul after his conversion. The book deserves careful consideration by all who are interested in the modern Jewish problem.

A. T. Robertson.

His Indwelling Presence. Intimate studies in the things of the Spirit. By Norman B. Harrison. The Bible Institute Colportage Association, Chicago. 96 pages. 1928. 75 cents.

Here is a short study in some of the doctrines that concern the work of the Holy Spirit in the experience of the Christian. It is devotional, rather than dogmatic; practical, rather than speculative. Its value lies in the emphasis that it places upon the relation of the Christian to the Spirit. That emphasis every Christian needs.

H. W. Tribble.

Jeremiah and the New Covenant. By Prof. W. F. Lofthouse, M.A. Student Christian Movement, 32 Russell Square, London W. C. I. 222 pages. Six Shillings net.

There is no person in the Old Testament more intensely interesting than the prophet Jeremiah. His call, his preaching, the intensity of his suffering, the wealth of his sympathy, his life-long conflict with opposition and incredulity, and his unbroken fidelity to his mission—all combine to draw us very close to him.

Professor Lofthouse has proved to us that he loves Jeremiah and knows the man and his message. He has given us a clear picture of the political, social and religious background. The person of the prophet is made to stand out and the message is revealed.

We should not be willing to follow him all the way in his methods of "arriving at a true text" but we do thank him for his clear, concise discussion of the essentials.

KYLE M. YATES.

Israel Among The Nations. By Norman H. Baynes. Student Christian Movement. 32 Russell Square, London, W. C. I. 328 pages. Five Shillings net.

In order to understand the messages of prophets and teachers of Israel it is very essential that we know something of the surrounding nations. We must see Israel in its setting. The scholar has been able to get this by reading histories of Assyria, Egypt, Babylon and other interesting works. It is now possible for the student and layman to get this setting with a minimum of effort due to the work of Professor Baynes.

It is an interesting sketch and one that will prove valuable to many who want a background for the message of the Old Testament.

KYLE M. YATES.

The Christian Faith. By Friedrich Schleiermacher. English translation of the second German edition, edited by H. R. MacIntosh, D. Phil., D.D., Professor of Theology, New College, Edinburgh, and J. S. Stewart, M.A., B.D., Minister of Beechgrove United Free Church, Aberdeen. T. & T. Clark. Edinburgh. 1928. 760 pages. $6.50.

One wonders why we have had to wait so long for a translation of this work. It is the outstanding achievement of Schleiermacher's life, and is regarded by many as the greatest theological product of the nineteenth century. The student of modern theology will not have a perspective of the field unless he goes back to Schleiermacher. Controversies have been waged around the principles and conclusions that this German theologian championed, and those controversies continue today. There have been many and good books devoted to the interpretation and criticism of his

views, but this is our first translation of his master work. It is his treatment of the whole field of Christian Doctrine.

The translation of a work of this sort is no easy task, but it has been well done. The book has been splendidly edited, as all will expect when they see the name of Dr. MacIntosh connected with it. His co-laborer has kept step with him in his high standard of scholarly work. The English speaking world is placed under a lasting debt of gratitude to these two great men for rendering the theology of Schleiermacher accessible in our language.

H. W. Tribble.

The Synoptic Problem and a New Solution. By R. H. Crompton. 1928. Charles Scribner's Sons, New York. Pages 135 binder Tables A-D. Price $2.25.

Mr. Crompton thinks that he is able by his Tables to show the Pre-Synoptic Gospel that preceded both the Logia of Jesus (Q) and the Gospel of Mark. Perhaps so, but the divinely possible is by no means certain or even probable. Luke in his Gospel (1:1-4) confessed to using "many" sources, most of which we cannot now locate. We do not really help the matter by artificial simplification. This is just one more effort to throw light on the Synoptic Problem and it is welcome, but it is not conclusive.

A. T. Robertson.

III. HISTORY AND MISSIONS.

Mussolini and the New Italy, Head of the Italian Government, Duce of the Fascisti. By Alexander Robertson, Cavaliere of the Order of SS. Maurice and Lazarus. New York. 1928. Fleming H. Revell Company. 156 pp. $2.00.

Luther Rice, Pioneer in Missions and Education. By Edward B. Pollard, Ph.D., D.D., Professor of Homiletics in Crozer Theological Seminary, 1906-1927. Edited and completed by Daniel Gurden Stevens, Ph.D. Philadelphia. 1928. The Judson Press. 125 pp. $1.00 net.

Robert Morrison, Pioneer of Missions to China. By W. J. Townsend, author of "The Great Schoolmen of the Middle Ages." London, Pickering and Inglis. 184 pp. 2 shillings, net.

Baron Paul Nicolay, Christian Statesman and Student Leader in Northern and Slavic Europe. By Greta Langenskjold. Translated from the Swedish by Ruth Evelyn Wilder. Illustrated. New York. 1924. George H. Doran Company. 251 pp. $1.60 net.

One of the best facts about our generation is that it reads biography. Shows we have a sense for the continuities of life, an appreciation of personal character, an understanding of the factors that count in history.

Whether the enthusiastic admirer of Italy's Dictator does well to be telling his story now one may not say, save that it is important to know him now when he takes so large a place in the world's news. And one way to know a man is through a friendly, if partial, story of his life and interpretation of his deeds up to date. This is what Dr. Alexander gives us. It is written with simple, charming directness, with naive admiration and with skilful narration. The maker of "the New Italy" could hardly ask a better popular story of himself. Here's hoping he doesn't spoil the story before its second half comes to the writing.

Robert Morrison richly deserves to be introduced afresh to every generation. Now that Christian Missions in China are so

thrilling, so urgent, so significant, so truly successful it is well to go to their source in this first Protestant Missionary. Mr. Townsend has given us a fascinating story of a man who must command admiration—as he must give inspiration—with all who love heroism, high adventure, deep devotion. Besides his great contemporary in India, Carey, no man in the first generation of modern missionaries surpasses Morrison in abliity, nobility and achievement. And here he lives before us in a biography at once carefully accurate and popularly most readable. The main features of the noble missionary's life and accomplishments are told. It adorns the series of "Bright Biographies" issuing from these publishers.

Luther Rice was one of the most unselfish souls that ever blessed a people. Returning from Burma when he had followed Judson and Mrs. Judson into the Baptist fold, he not only found Baptist support for the Judsons but became more than any other one man the founder of the denominational organization of American Baptists. For him Missions and Education were twin demands for a true Christianity.

"Adoniram Judson impersonated the missionary ideal, and his unwearying labors in a foreign land furnished inspiration for multitudes who had glimpsed the duty of world evangelism.

"It was Luther Rice who met these multitudes face to face and by his fervid and eloquent spirit stirred them to sustained interest and led them to organized endeavor for the salvation of the world."

The Baptist denomination would be richer today in spiritual treasure if it had done better justice to this untiring and sacrificial builder of its missionary and educational ideas and organizations.

Dr. Pollard was well equipped for this labor of love. His untimely and sudden death left the work incomplete, but his toil had left the materials in hand. What had not yet been written Dr. Stevens completed. We are debtors to both of them. It is to be hoped that thousands will read this important story of our Baptist beginnings in America.

There will be many to join Dr. John R. Mott in his thanks to the translator, as also to the author for the record of a singularly devout, gentle, saintly nobleman, whose devotion to Christ and to students made him to be recognized as a noble man. He deserves to be better known than he is in America. This work may well be thought of as a volume in the lives of the Saints who lead us into the secret places of the Most High and also into the fiercest fields of living testimony to the living power of Christ.

W. O. Carver.

Living India. By Savel Zimand, with an introduction by AE. (George W. Russell). Longmans, Green and Company. New York, London, Toronto. 1928. 280 pp. $3.00.

With full recognition of the large facilities for a general knowledge of India and so a field for only limited originality, and yet with a striking independence of approach and handling, Mr. Zimand has produced a fresh picture of India. It is very graphic, very human, very real. While professing to avoid "purpose writing" and while actually having a gratifying objectivity the work none the less shows infatuations and enthusiasms that draw the author away from the impartial road. That would be inevitable. It is a book from which many will get a remarkably full and on the whole accurate view of India.

W. O. Carver.

The Making of the Christian Mind. A Contour of the History of the Church. By Gains Glenn Atkins. 1928. Doubleday, Doran. Garden City, N. Y. 336 pages. Price $3.00.

In many respects this is a refreshing book. The author believes "that there is not a fear or a splendor of faith which Christianity has ever sheltered that does not live somewhere among us today." The book attempts to give an interpretation of those factors and forces which have combined to create the

Christian mind—Hope, Doctrine, Sacramentalism, Imperialism, Mysticism, Humanitarianism, etc. Of course, the very term, "Christian mind" is a sort of abstraction that will conform to the mind of the one who is seeking to create. It is also very easy to create conditions to fit situations in the past and vice versa. One's belief as to what Christianity was and is will often largely determine what he finds. One does not feel that the author has found much that is new. There are thirteen chapters of varying worth, not always clear, usually tedious, but quite worthwhile if for no other reason than to get us to the excellent summary at the close. The author has done a vast deal of work in preparing this book. There is a sort of blending of philosophy and history, using both in the conventional sense. Christianity as a messianic hope, one feels is over played; and some elements which went into the "Creative mind of Jesus" are left out although that seems to be the best chapter. It is a book that will repay study although it will hardly satisfy its students.

F. M. Powell.

The Fringe of the Moslem World. By Harry A. Franck. The Century Company. New York and London. 1928. 426 pp. $4.00.

The author begins "A Friendly Word to the Possible Reader" "by disclaiming any intention of telling anything worth while in this chatty record of several months of nomading about the eastern end of the Mediterranean". But Frank doesn't fool us with that chaff, and we are a good deal more than half persuaded he isn't fooling himself. For we have read, and he well knows we have read, a lot of his 'not worth while' stuff before in these years when he has not only made "A Vagabond Journey Around the World", but has leisurely led us in detail through many sections of this good round earth and helped us see its sights, hear its sounds, feel its life.

So we'll try it with him on "a random journey by land from Cairo to Constantinople" while he tells "the tale" "with enough of present conditions to suggest a growingly antagonistic atti-

tude of the followers of Mohammed toward those who profess Christianity", although we may know the history and terms of that antagonism quite as well as Mr. Frank, and possibly some of us may be in better position than he to interpret it. He will give us facts and impressions and will add gratefully to our material. And of course we shall love to examine his "Ninety-five Illustrations from Photographs by the Author and a Map Showing his Route".

He saw and said so much that the publishers had to use a type a size less than we should like but they managed, at that, to make it stand out with clearness and attractiveness, so that the reading is a delight. W. O. Carver.

Pioneer Women. By Una Roberts Lawrence. Nashville, Tenn. 1929. Baptist Sunday School Board. 256 pp.

In a manner not heretofore equalled so far as I know Mrs. Lawrence has succeeded in treating the factual and institutional history of an extensive missionary enterprise biographically. Her heroines, eight of them, are not generally known—pioneers are seldom popular heroes for their own generation.

Mrs. Lawrence has selected two women in each of four spheres of work of the Southern Baptist Home Board—Indian, Mountain, Cuban and Foreigner—and has with amazing skill and technique combined life stories with outlines of methods, difficulties, achievements, so that in each case one gets a realistic history of a work, an institution, a life. Truly it is an epic of evangelism, a record of devotion, an inspiration to dedication.

Probably no reader will initially know even the names of all eight of these women, unless it be a few of those intelligent officers and workers of the general W. M. U. organization of Southern Baptists. Some of them are known and admired by this reviewer, the others come in through these pages to win reverence for character and achievement. All of them emphasize the grace of God and the power of the Gospel. Each of

them in these pages is the center of a group of youth, womanhood, growing and serving Christians.

It is a record of character making and kingdom building, all emphasizing the power of personality—and that's the only power. W. O. Carver.

Sacraments. By A. L. Lilley. Macmillan Co. Chicago. 1929. 159 pages. Price $1.50.

This is not a history of the Sacraments, but rather a using of certain of the Sacraments to illustrate their influence on theology, and theology's influence on worship and Christian life in general.

There are seven chapters: Religion and Theology; St. Augustine, Hugh and Richard of St. Victor; St. Thomas Aquinas; Later Scholastic Discussions; Sacraments and the Modern Mind, and The Doctrine of Transubstantiation. Of these chapters one believes that the first is the best. Certainly there is originality and freshness there which is often lacking elsewhere.

The chapter on "Sacraments and the Modern Mind" impresses one as "missing the mark," almost completely. The Sacrament, one believes, makes its appeal increasingly today, only as one experiences and expresses the medieval mind. The medieval thought and thought forms appear throughout the book. One wishes that all modern writers would drop medieval language at least far enough not to speak of *Saint* Augustine, *Saint* Thomas, etc. F. M. Powell.

The Origins of Synagogue and Church. By Dr. Kaufmann Kohler. Macmillan Co. 1928. 296 pages. Price $3.00.

This is an interesting work by a famous Jewish Scholar, of the modern type. His long life, lately closed, was filled with constant labor, and was crowned with highest success among his people. He was an intensely religious man, and all

his years of labor and study were spent in the interest of religion as he saw it, or as he *sought* it.

The scholar is uppermost as he traces the synagogue, but the "Churchman" dominates when he seeks to study the Church. There is an element, almost, of pathos as this intensely religious man seeks to lead his own people in religion. The "Orthodox" Judaism, he knows, does not satisfy the soul, and yet, he never gets out into the light as it is in Christ. When he seeks to write of the origins of the Church, his old Jewish prejudices and narrowness, make the historian a theologian and he is both unscholarly and unfair in his treatment of anything Christian.

"A Biographical Essay" of twenty-five pages by Rabbi H. G. Enelow is an excellent tribute, well written, and the expression of a sympathetic, true friend. This book is excellent reading, and reveals the strength, possibilities and weaknesses and perils of "Reform Judaism." F. M. Powell.

Foreign Missions Under Fire. Straight talks with the critics of Missions. Cornelius Howard Patton, Home Secretary of the American Board of Commissioners for Foreign Missions. Boston and Chicago. 1928. The Pilgim Press. 180 pp. $1.00, paper 60 cents.

It is a sad commentary on the narrowness and the depravity of our human nature that Foreign Missions should appeal so feebly to so many "Christians," even after all the marvels of missionary history in the last century and a half. The effects on American ideals and character of excessive nationalism, material prosperity and self-indulgence are nowhere more manifest than in the indifference and actual opposition to missions to be found so widely within the membership of the churches. It has affected the ministry in deplorable degree.

McFadyen, McAfee, Speer, have all written ably in missionary apologetics in very recent years. The need is still evident. Dr. Patton comes forward in this striking little volume further to refute the grounds of opposition. His book is in the form of interviews—arguments—with an international business man, a

lawyer, a pastor, a student, a church officer, etc. It is well done. Most of the current ideas in opposition are dealt with frankly and by means of real information. The book ought to be read very widely. W. O. Carver.

IV. HOMILETICS, SERMONS AND ADDRESSES.

Vision and Life. By Dr. R. J. Campbell. Macmillan Co. Chicago. 80 pages. Price $1.00.

This is a book of sermons—not just sermons, but really great, gripping, gospel messages. The first of these messages gives the title to the book, Vision and Life. This is followed by seven others, preached at different times and on various occasions—"Spiritual Evolution," "Remembrance Day, 1926," "The Advent Summons," "Fraternity in Christ," "The Sacrament of Love," "Hidden Wisdom," and "The Things That Abide."

To begin reading this book is to long to complete it. There is sympathy, challenge and interest from first to last. One feels at once that he is in the grip of a great scholor, a great preacher and a great man of God. It takes a short time to read it through, but it will call for rereading many times. F. M. Powell.

Facing Life. By W. H. Faunce, Macmillan Co. New York. 210 pages. Price $2.00.

Here in this handy volume are about fifty addresses given at the morning chapel hour of Brown University by the President, Dr. Faunce, who retires now, from the task which he has done so worthily and so long.

When these were given there was not the thought of a book, nor so much of any logical sequence. But it became evident at once that they fell easily into five groups, the first four, cor-

responding roughly to the four years in college and the fifth group dealing with those problems beyond the college gate, or to those leaving college. Hence we have the five divisions: The New Environment, The Widening Horizon, The Deepening Faith, The Persistent Problems and Beyond College Gates.

While these were given to and intended for college students, yet for that very reason they are of vital interest to all. The College student is far from lonely in the sense of having problems and in these pages the great teacher, scholar, lover of men, and ripe Christian speaks to our minds and hearts in a penetrating, lasting and gracious way. F. M. Powell.

Prayers For Heart and Home. By F. B. Meyer. London. Marshall, Morgan and Scott. 1928. 125 pp.

Dr. Meyer is noted amongst English speaking Baptists for many things, but for nothing more than his power with God in prayer. His deep concern for the "famly altar," for effectual home religion, is reflected in these simple but moving prayers which have come out of the depths of his spiritual life, and which will prove a blessing to any family, or to any individual who will use them. The pastor is frequently requested to suggest some helpful guide for family worship, and with perfect safety he may recommend this compilation of prayers by this great man of God. D. S. Dobbins.

Fireside Talks For The Family Circle. By Albert W. Beaven. Philadelphia. The Judson Press. 1928. 143 pp. $1.50

Dr. Beaven pleads for the Christian home. He makes the reader to realize quickly that the home is the central institution for character building, and that parents are the greatest of all teachers. He shows how helpless the church is without Christian families as allies, and then discusses how the home and

the church may work together in a more adequate program of Christian nurture. This book would be especially good for use in a "parents' problems class," where mothers and fathers would sit together and discuss their difficulties and perplexities, and opportunities and privileges, as home-makers and builders of Christian character. G. S. Dobbins.

Our Father's Business. By James Thayer Addison, Professor in the Episcopal Theological Seminary, Cambridge. George H. Doran Company, New York. 73 pages. $1.00 net.

A series of devotional meditations on topics of special importance in the observance of Lent. Each topic is treated with a fine intimacy and spiritual insight. The book will be gladly received by all who know the value of such devotional literature.

J. McKee Adams.

The Gospel Message In Great Pictures. By James Carter, D.D. Funk & Wagnalls. New York. 1929. 281 pages. Price $2.00.

"Seldom have the better known religious paintings been made the basis for such inspiring sermons as are contained in this volume. These fifteen impressive discourses are drawn not alone from famous paintings and sculptures, but also from the personalities of the artists who created these masterpieces. Each sermon is based on a Scripture text and written with a rare combination of religious feeling, eloquence, and practical knowledge of the needs of the present age.

The illustrations, themselves, are fine reproductions of the original paintings—each occupying a full page. They include such great works as "Christ Before Pilate," by Munkacsy; "The Light of the World," by Hunt; "Christ Casting Out the Money-Changers," by Kirchbuck; and many others.

When the preacher has finished this volume he will have acquired enough of the author's technique to enable him to build

like sermons upon other great pictures, thus providing himself with another vehicle for more deeply impressing spiritual truths on his listeners.'' F. M. Powell.

One Hundred More Three-Minute Sermons. By John R. Gunn. Doubleday, Doran. 1929. 136 pages. Price $1.35.

The earlier volume, One Hundred Three-Minute Sermons, has had a very wide circulation and created a persistent demand for ''more along the same line.'' This volume follows the plan of the first and is equally fresh and rich in suggestion. It deals with just those subjects which folks think about and affords spiritual help and strength where it is most needed and often most neglected.

As the name of the book would suggest there are one hundred of these sparklnig messages. They are helpful reading at any time. They are rich in suggestion, apt in illustration and sympathetic in instruction. One believes that these ''One Hundred More'' will appeal with all the rare charm of ''One Hundred'' and that together with the earlier volume, or by itself, will make a worthy contribution to those who are fortunate enough to possess it. F. M. Powell.

Red, Yellow And Black. By Sophia Lyons Fahs. The Methodist Book Concern. New York. 215 pages.

Here are thirteen good stories of Indians, Chinese and Africans. They constitute splendid material for the missionary story hour for juniors, or to entertain the growing child in the home. Mothers frequently ask for story books that will train the boys and girls in things spiritual as well as entertain them in leisure hours. This is such a book. H. W. Tribble.

V. MISCELLANEOUS.

Epochs Connected With the Second Coming of Christ. Studies in Eschatology. Herbert W. Cox. 1928. Marshall, Morgan & Scott, 12 Paternoster Buildings, London, England. Pages 212. Price 5 s net.

The author works out a definite scheme of events associated with the second coming of Christ, which is satisfactory to himself and to all who agree with him. But charts such as he gives do not carry conviction to those who do not take the events in his order. There is no way known to me to bring a solution to all these questions. A. T. Robertson.

Women and the Ministry. By Canon, Chas. E. Raven. Doubleday, Doran. 1929. 139 pages. Price $1.50.

Here is an interesting treatment of a "much mooted" question by one who is in thorough sympathy with the idea of women in "holy orders". One believes that the author exaggerates the prominence of modern thinking upon the status of woman. That, of course, would not be decisive in this discussion, for one believes that the question of women and the ministry should not be settled on the same grounds that her status in other situations is determined. But our author is not simply a champion of the "new womanhood". He is dealing with a great *Christian* subject in a broad Christian way. Whatever may be one's prejudices on this subject he cannot dismiss lightly the fair and broad appeal made in this book by Canon Raven.

The author's conception of the Christian ministry as such, is of course Anglican, which at best is medieval, and yet he produces powerful arguments for bringing a strikingly "modern" situation into a medieval institution. His "examination of the arguments against it" is strong and fresh, and will make any

churchman of the old type re-think the subject. The place of woman in the church today, and in all days, for that; the need for a ministry that only women can fill; the unquestioned blessings which have attended some women preachers, will give this book a wide appeal and should vouch for it at least an unbiased study regardless of any good reasons one may have for differing with the author. F. M. Powell.

Coat Tales From the Pockets of the Happy Giant. By Ethel and Frank Owen. 106 pages. $1.00. The Abingdon Press.

Animal Tales of the Rockies. By Albert Benjamin Cunningham. 122 pages. $1.00. The Abingdon Press.

These titles suggest good stories for boys and girls of the kindergarten and primary ages. The first book consists of stories drawn entirely from a fertile imagination. The second gives a group of never-old animal stories, told in a manner that excites the imagination and appeals to the child's love of nature.

H. W. Tribble.

Victim and Victor. By Jno. R. Oliver. Macmillan. Chicago. 1928. 435 pages. Price $2.50.

Here we find combined drama, human interest, psychology, religion, in fact nearly all the interesting and determining elements which make up our round of every day life. The author endeared himself to thousands, more than a year ago through his book entitled "Fear". There is a sense in which this volume is a sequence to that. Dr. Oliver's own explanation in his introduction will best explain the "why" of this book. "One of the readers of 'Fear,'" "chanced to say that an equally interesting book might be made by working out a portrait of a priest-physician with some psychasthenics and delinquents mixed in with the other fictionized characters to show with what uncanny skill

he could establish healing contact with them compared to either clergymen or psychiatrists in their separate spheres. This, however, proved a task beyond my strength. I have had to content myself with imagining two men, one a physician, the other a churchman, and with delineating certain interesting patients whom these two treated successfully together."

This, however, does not explain the charm and the appeal of the book. Whether one has read "Fear" or not, this book will have its own appeal. Dr. Oliver has the happy faculty of putting hard, knotty, psychological and scientific problems in the form of such a gripping story, with characters that we have met that we forget we were studying and just *enjoy* what under hands less deft, would be drudgery. F. M. Powell.

Walking With God. By Harvey Farmer, Secretary and Field Superintendent, North Africa Mission. The Bible Institute Colportage Association. Chicago. 1928. 32 pages. .25c.

A short devotional study suggested by the reference in Scripture to Enoch. H. W. Tribble.

Once At Christmas. By Harold Speakman. Abingdon Press. 1928. 44 pp. Price $1.00.

"In the dignified phrasing of an ancient day here is told the tale of how one came from afar at Christmas-tide, but found not at once, that for which he sought. His patient quest was rewarded at last, but in a way that brought much surprise as well as rapture to his heart. The soldier returning from the Holy War came to his old home and thought that the joy of reunion with his sister Millicent was to be his. But it turned out otherwise; and it was a long and wearisome journey that he was compelled to endure before his loving quest was fulfilled."

F. M. Powell.

Cosmology. By James A. McWilliams, S. J., Professor of Cosmology in St. Louis University. The MacMillan Co. New York. 243 pages. $2.50. 1928.

The attractive feature about this book is its simplicity of organization and statement. It was prepared for a text-book for college use. It is suitable for a beginner's course in cosmology.

H. W. TRIBBLE.

Altar Stairs. A Little Book of Prayer. By Joseph Fort Newton. The MacMillan Co. New York. 1928. 205 pages. $1.75.

A number of suggested prayers, all of them short, well-phrased, and designed for praise and worship rather than petition. Almost every conceivable occasion in the minister's life is covered in the list. Surely the preacher should give thought and study to his prayer life in public, as well as in private.

H. W. TRIBBLE.

Jingling in the Wind. By Elizabeth Madox Roberts. The Viking Press. New York. 1928.

A weird story gathered about a strange creature, called human, who is a rainmaker by profession. He serves the farmers in his county by producing from the sky through electrical devices the showers that the crops need. The theme might be developed into a good story, but the author loses herself in a maze of irrelevant wanderings. H. W. TRIBBLE.

BOOKS RECEIVED: SOME OF WHICH WILL RECEIVE FULLER TREATMENT IN THE NEXT ISSUE.

Martin, Edwin Moore: They Knew Jesus. 1929. Funk & Wagnalls. New York. 343 pages. Price $2.50.

A series of Evangelistic Sermons in narrative form. The author selects some seventeen characters that have been transformed by Jesus, and then tells their stories as they might have told them. Unique and interesting.

Robertson, Alexander: Mussolini and the New Italy. 1928. Revell, New York. 156 pages. Price $2.00.

A brief, attractive, informing and sympathetic treatment. The author is for Mussolini and his regime and gives proof for his views by contrasting the Old with the New Italy.

Corbett, Percy Ellwood, and Smith, Herbert Arthur: Canada and World Politics. Macmillan, 1928. 244 pages.

A delightful study of the Constitutional and International Relations of the British Empire. While the study applies to the British Empire as a whole, yet the information about Canada is fresh and pertinent.

Gruening, Ernest: Mexico, and Its Heritage. The Century Co. New York, 1929. 728 pages. Price $6.00.

One of the latest and best books on Mexico. It is not simply a book of impressions, but a book of facts growing out of long and frequent contact and an untiring study of the documents. The volume is also richly illustrated. The author, in these pages, answers all those perplexing questions which the student of present day politics and history is asking about our neighbor to the South.

Campbell, Strother A.: Man in the Making. Gorham Press, Boston. 1929. 103 pages.

A live, fresh and sympathetic study into the problems of present day life, especially, those that meet young people. Eleven delightful sermon addresses, with an introduction by Dr. Solon B. Cousins, make up this happy volume.

Boss, Archer B.: Protestantism in the United States. Thos. Y. Crowell, New York. 1929. 364 pages. Price $3.00.

A history of denominationalism in the United States and a study of interdenominationalism which seeks to cover the entire field.

Ferrar, W. J.: The Early Christian Books. 1919. Macmillan (S.P.C.K.) 108 pages.

A short and interesting introduction to Christian Literature to the middle of the second century. Some interesting quotations from these early books.

Weigall, Arthur: The Paganism in Our Christianity. Hutchinson & Co., London. 1927. 253 pages.

If one desires he can usually find pagan origins for nearly anything. The author is a competent Egyptologist but an utterly untrained theologian and seemingly has no Christian background.

Lobingier, Jno. Leslie: Youth and the World, Outlook for Young Peoples' Classes. 1929. Pilgrim Press. Paper 64 pages. Price 65 cents.

Very interesting, and helpful presentation of problems and in such a manner that one is not only blessed by the thirteen studies here given, but is led to a wider and more sympathetic study.

F. M. POWELL.

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